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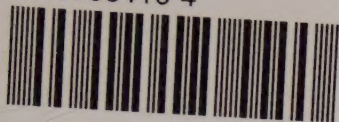
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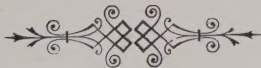
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BRIEF
BIOGRAPHICAL SKETCHES
OF
BIBLE CHRISTIAN MINISTERS
AND LAYMEN.

With Portraits.

BY
WILLIAM JOHN MICHELL.

IN TWO VOLUMES—VOL. II.



THE BERESFORD PRESS, JERSEY.

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MR. JOHN ROUNSEFELL.



Mr. JOHN ROUNSEFELL, B.A., B.Sc.

(PLYMOUTH).

—♦—

“**L**EAVE thy fatherless children, I will preserve them alive ; and let thy widows trust in Me.” These words, recorded by the Prophet Jeremiah, have rarely been more strikingly fulfilled than in the history of the family of which Mr. Rounsefell is a member. He is the second son of the late Rev. Peter Rounsefell, a greatly-beloved and most useful minister, whose early decease laid upon his widow the necessity of bringing up her children in the trust of which the prophet speaks. Her three sons and two daughters are living monuments of the fidelity with which she discharged the duty entrusted to her, until, in September, 1905, she entered into her rest.

The subject of this sketch was born at Shebbear, in the year 1871, his father then being the superintendent minister of that historic circuit. During his childhood he accompanied his parents to Looe, Chagford, and Dartmouth, where his father died. After this sad event, Mrs. Rounsefell brought her young family to Plymouth in 1877, and heroically

took upon herself business cares, that she might maintain her children in comfort until they were themselves equal to the task of fighting the battle of life. In 1881 John returned to the place of his birth, in order to secure the advantage of residence and education at Shebbear College. He was fortunate in securing a scholarship, which enabled him to remain until the year 1887. He then had thoughts of entering the Civil Service, but, in consequence of re-organization, no examination was held for two or three years in succession, and in the meantime he was offered the post of assistant master at the Hoe Grammar School, Plymouth. This offer he accepted, and for the past seventeen years he has rendered excellent service to the school, besides doing a great deal of private tutorial work, which has been of the utmost benefit to the students in the neighbourhood of Plymouth, amongst whom he has a great reputation as an examination coach.

Mr. Rounsefell won first-class honours in Latin at the intermediate arts examination of the London University, and was also placed in the honours list for English at the same examination. He graduated B.A. with classical honours in 1896, and then for a time turned his attention to the science course of the university, which he completed by taking the B.Sc. degree in 1903. An all-round man, well-read in both literature and science, Mr. Rounsefell attributes his zeal for study to the intellectual stimulus of Mr. Ruddle at Shebbear. But he has not confined his energies to things academic. He is one of the most capable local preachers in the denomination, and is in

constant demand for Sunday services, so that he knows little of what a day of rest means. He is also a popular lecturer, well known among the Wesley Guilds of the district.

His spiritual home is at Zion Street, Plymouth, where he first joined the church, during the ministry of Rev. J. Ninnis, in 1888. Here he has taken part in Sunday school work, and rendered valuable service to the social life of the community. Though he is an ardent Puritan, he is by no means one of the straight-laced type. He enjoys a good game at cricket or chess, and is an expert at the latter. A vein of quiet humour runs through him, and makes him delightful company for both young and old. This, together with his power of graphic description, chasteness of language, and quiet but forceful delivery, serve to fix the attention of his hearers, whether he speaks from the schoolroom desk or from the pulpit.

Mr. Rounsefell has not been so much in evidence at the Annual Conferences as he is in circuit work, but he is a valued member of the Central Board for the examination of local preachers, which does much useful work through the year. Having two brothers in the ministry, he naturally takes much interest in everything which can contribute to the advancement of the cause to which they have devoted themselves. He has to a considerable extent sacrificed his own personal advantage for the good of his own people, but he has thereby proved himself a faithful son, a faithful brother, a faithful servant of Christ, and, without anything like the same claim upon him, a faithful colleague.—(G. P. D.)

Rev. THOMAS C. JACOB.

AT Bugle, in the Bodmin Circuit, the subject of this sketch was born on September 3rd, 1852. From a child he attended the Bible Christian Sunday School and Chapel, and when between thirteen and fourteen years of age he joined the church. Early in 1876 he was induced to offer for the itinerant ministry, and after spending a short time at Shebbear College, he was accepted on probation by the Conference held at St. Austell that year, and appointed to the Mevagissey Circuit. From thence he proceeded to Week St. Mary. He was ordained in 1880, and appointed to Hatherleigh Circuit, residing at Winkleigh. His labours in this sphere were so acceptable that he was requested to remain a fifth year—a rare tribute in those days, especially in the case of one so recently ordained. He laboured hard to reduce chapel liabilities and to improve various trust estates. At Winkleigh he was successful in erecting a new chapel and schoolroom, and meeting the total cost (£556) at the first anniversary. In 1885 he was appointed to Looe, where he was also successful in erecting a commodious chapel. This is an excellent structure, and being built in a fine situation, from the first it gave a new status to the denomination in the town, and practically altered the whole complexion of the circuit. During his four years in this sphere he laboured most successfully, and earned the praise of the intelligent and the wise. The other circuits in which he has travelled are Bradford, Crewkerne,

Llantrissant, Camelford—where he remained five years—Forest of Dean, and Shebbear.

Thoughtful and far-seeing, he is a man of sound judgment, and although his voice is rarely heard



at the Conference, his verdict on men and measures is worth soliciting. His contributions to the Magazine have been few, but they show him capable of wielding a facile pen. When at Hather-

leigh he wrote for the *Christian Age* a sketch of Dr. Keen. It was greatly appreciated, and had a large sale.

Rev. VINCENT H. CULLIFORD.

THE parish of High Ham, Somersetshire, is the place of Mr. Culliford's birth. His parents were Bible Christians, and in 1873 he was brought to a knowledge of the truth during a revival which occurred in the Somerton Circuit. Almost immediately he began to preach to others the "great salvation." Shortly after he was sent to assist the late Mr. R. Seldon in the Chagford Circuit, and was successful in conducting a mission at Okehampton, at which over one hundred persons professed conversion. Thus encouraged, he entered the ministry in 1875, and has travelled at Hatherleigh, St. Columb, Mevagissey, St. Mawes, Week St. Mary, Tavistock, Crondall, Sittingbourne, Guernsey, Falmouth, Bridgwater, and Newton Abbot. During his stay at Bridgwater he filled for two years the position of superintendent of the Bristol District.

In addition to his work as preacher and pastor, Mr. Culliford has rendered the denomination acceptable service as architect. Possessing a taste for architecture, he has cultivated this side of his nature, and specimens of his work may be seen in Portloe, Tavistock, Guernsey, Stoke, Rainham, Gloucester, Small Heath (Birmingham), Knowle, and other chapels. Being so well adapted for this

work, it was suggested at the Conference of 1904 that Mr. Culliford should be appointed Connexional architect, but in view of Methodist union it was thought desirable not to proceed further for the



time. Generally successful in his work as preacher and pastor, perhaps his most successful years were those spent in Week St. Mary, Tavistock, Guernsey, and Falmouth.

Mr. CHARLES TRELEASE (Bridgwater).

IF it were true that the greater part of the best Christian service rendered to the denomination is done by those whose names are most familiar to us at Conference, then it is difficult to justify the inclusion of some in this volume. Since, however, it is admitted that a number of the best friends of the denomination rarely appear at Conference, but render excellent service in the circuits, the justification for their appearance in this volume is evident.

Mr. Charles Trelease, who was born at Pensilva, in the Liskeard Circuit, on July 31st, 1857, early in life became a decided Christian. When only ten years of age he became conscious of his love to the Saviour, and this love soon found an outlet in earnest service. He became a Sunday school teacher, and secretary of the band of hope. Having spent some time at Exeter, Herodsfoot, and Taunton, he came to Bridgwater in June, 1891. Here he has taken a most active interest in the church, and has been one of its most liberal supporters. A loyal member of the denomination, he has shown true affection for the little struggling church at Bridgwater, and this has won for him an excellent reputation. His home is a quiet resting-place for ministers of the denomination, and his hospitality is as continuous as the sun, and never fails. In this beneficent work he is assisted by his excellent wife—a daughter of Mr. John Greet, of Herodsfoot, one of the veterans of the Connexion, and a local preacher of more than sixty-three years' standing.

Mr. and Mrs. Trelease are members of families

who are rendering the denomination praiseworthy service in Herodsfoot, Liskeard, Barnstaple, and Bridgwater. They are the very soul of loyalty,



and their faithful, unassuming ministry has been fraught with untold blessing to the local churches with which for many years they have been so closely identified.

Rev. SAMUEL BROWN LANE.*(President of Conference, 1905).*

LIKE several of his brethren, Mr. Lane is a Cornishman, and was born at Marhamchurch, in December, 1857, and twenty-one years later entered the Bible Christian ministry. He has served the Connexion in Chichester, Barnstaple, Chatham, Jersey, Devonport, and Brighton. He came prominently before the denomination and religious public during his pastorate at Devonport, where he displayed unusual interest in the work of the School Board, of which he became a member. The universality of his reputation, however, has been won during his pastorate at Brighton, where he has successfully laboured for the last thirteen years. When the invitation to the pastorate at Brighton was accepted, a few harboured the feeling that it was not consonant with the "fitness of things," and that another sphere would better suit his instincts, methods, and proclivities. Time here, as in other cases, has been the revealer and judge, and one verdict only is possible. The acceptance of the responsibility has been more than justified, and a work has been done and an influence acquired in Brighton which are rarely paralleled by a single minister in any denomination. For many years he has been secretary of the Brighton and Hove Free Church Council, and secretary of the Sussex Federation of Free Churches. Following his own example at Devonport, he became a member of Brighton School Board, and served on it for seven years.

When quite a young lad Mr. Lane took a great interest in the temperance cause, and for some



years was the secretary of the band of hope connected with the Sunday school he attended in his native village. During his term in Brighton

temperance work has brought him into contact with all classes of religious workers and reformers, and not unfrequently he has had to face the antagonism of publicans and licensed victuallers. It is always a pleasant experience to listen to Mr. Lane relate some of the more striking incidents associated with his campaign against the drink traffic. Against the publican, as a publican, he says but little, but when the publican becomes a lawbreaker, then the full weight of his influence is brought to bear against him, and he does not shrink from standing in the witness-box of the police court as an accuser. His temperance work is not confined to Brighton. Temperance societies in various parts of the country have solicited his services, and, whenever it has been possible, they have been willingly rendered.

Mr. Lane is known outside his own communion as "Lane, of Brighton," and an admirer questions whether any man in the town, during the last fifty years, has exercised such an influence for good. A man's work is the product of his thought, emotion, enthusiasm, and zeal, and these have been poured out in unstinted devotion during the last thirteen years. In 1893, when Mr. Lane assumed the pastorate at Brighton, there was one church, with ninety members, and a hundred scholars. In 1898 a second church was built at Stanford-avenue, costing about £6,000. A third church, in another part of the town, has recently been built and opened, the outlay approaching nearly £7,000. Towards this sum Mr. Lane secured by personal effort about £2,000, and the Connexion has made a grant of £600, and a free

loan of £1,500. The full membership at Brighton now stands at 391, with two schools, 42 teachers, and 643 scholars. A noble work has been done by Mr. Lane, and the joy of the reaper, as well as the labour of the sower, has been a portion of his experience.

Some successes are simple and easily explained, some are difficult to understand, whilst others transcend the limits of human judgment, and are utterly inexplicable according to known laws of effort and achievement. Assuming certain fundamental principles, it is not impossible to explain the success attendant upon the efforts of the subject of this sketch. Nature gave him a strong physical constitution, and it has served him well. But in addition to this unspeakable endowment of a fine physique are his enthusiasm, his longing to pour himself out in devoted service, his disposition and determination to abandon himself to the achievement of any worthy object upon which he has set his heart. The evolution and exhibition of these qualities of life must inevitably produce results. Sometimes they do not manifest themselves until after their creator has passed into the Silent Land. But in the case of Mr. Lane, these results have not only been produced, but have become visible and tangible, and are open to the eyes of all who care to observe them.

He is not, and never has been, a student, nor a great reader of theological or philosophical literature, and not a few men of his years are in this respect far beyond him ; but he seems somehow to know what is being thought and said, and when the "psychological moment" arrives the impression

is made that he is acquainted with the subject in many of its bearings. No one intimately acquainted with Mr. Lane will question the assertion that frequently he proclaims upon the housetop what others are only thinking within. In proclaiming it, too, he uses the minor and major scales, the pathetic and thunderous tones, the attitude of a born dramatist, and the scorn, sarcasm, and humour of one trained and disciplined for such work. When he has "liberty" on the platform, and the subject grips him, into his deliverance he throws the whole force of his body, mind, and soul, voice, tone, gesture, thought, diction, emphasis, fire ; and by this combination he breaks down every barrier, carries everything before him, and sways his audience according to his own will. The substance of his deliverances is neither original nor deep, and the grace of refined speech is rarely attempted. A musical phrase, flowing forth in dulcet tones, is not often heard. He is direct, pungent, sometimes blunt, with the result that no one is carried away into metaphysical clouds, and everybody knows exactly what is meant. He frequently uses the "pathetic" note, and his brethren have often seen the effect upon the audience. This is sometimes followed by the note of "thunder," and down comes the house. As a speaker, his position of strength and influence is the platform, and this he uses in the interests of causes which affect directly and indirectly the welfare of his fellow-men and the Kingdom of God.

As will have been inferred from what has been said above, Mr. Lane is a tireless worker, patient in attention to details of organisation, humanitarian

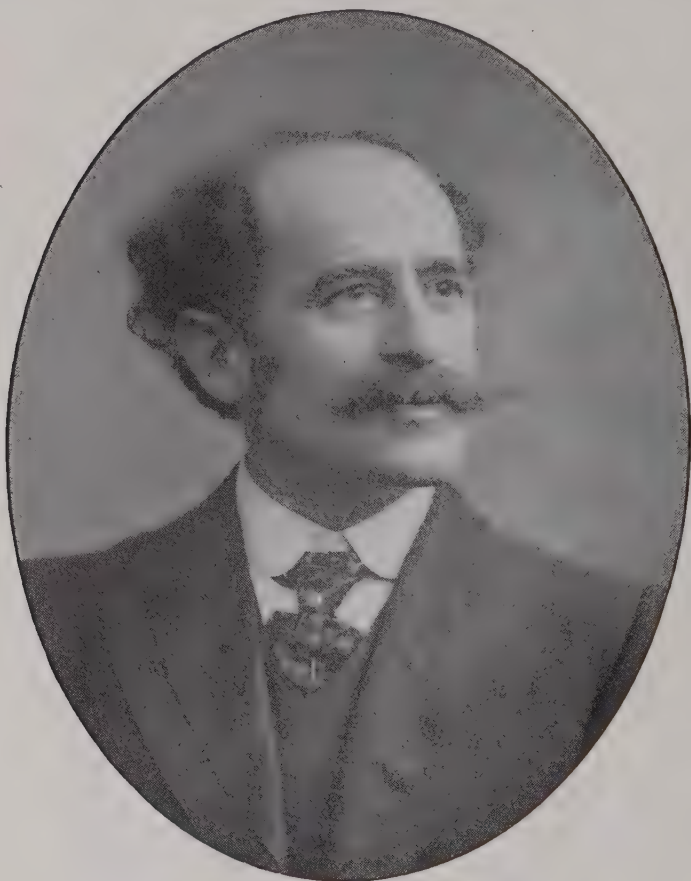
in his sympathies, brotherly in his relations with his fellows, manly in his bearing and conduct, instinctively religious in his views of life and destiny, and possessing a heart, mind, and soul which are the dwelling-place of thoughts, emotions, and impulses which make him one of the most attractive personalities in the denomination. We are intimate and familiar with his past, and we know his present position and power, but what his future will be time must be allowed to decide. At the Conference of 1905, at Exeter, he received from his brethren the highest honour they could confer. By an overwhelming vote, subsequently made unanimous, he was elected to the chair of the Conference—a position which he filled with courtesy, ability, and dignity. All who know him will join in the prayer that his days may be many and fruitful, and that the success of the past may be more than realised in the brighter times yet to be.

Mr. WALTER GILLET, J.P. (Brighton).

INTERESTING and instructive as is the study of the ways by which persons find themselves in certain positions, not less so is the study of those factors by which they have been led or controlled. The subject of this sketch, now a prominent Bible Christian Methodist in Brighton, was formerly a member of the Anglican Church, and the simple but pleasant incident by which he was led to throw in his lot with “the people called

Methodists" is not altogether unromantic. This, however, is not exactly the place to relate it.

Born at Cheltenham on November 23rd, 1856, he sang as a lad in the church choir, and it was



here where he first experienced spiritual quickening, during a mission conducted by the Rev. W. A. H. Aitkin. It occurred when between seventeen and eighteen years of age. Leaving Cheltenham, he migrated to Brighton, where, by sheer force

of ability and industry, he has proceeded from the humblest position to affluence and honour. Although receiving his earliest religious impressions in the Church of England, and having no intention whatever to forsake her communion, by a combination of circumstances, which he interprets as the result of the workings of a beneficent Providence, he was brought into spiritual relationship with the Bible Christians, with whom he has remained as a zealous worker covering a period of a quarter of a century. All the important offices of the church he has filled, and is frequently a representative of his circuit at the Conference, and a member of the Connexional Committee. Few ministers have a more worthy circuit official and co-worker, his unstinted devotion to the highest interests of the churches being one of the striking features of his religious life. Whilst by no means oblivious of the material side of Christian life and work, his spiritual vision leads to the emphasizing of the essentially spiritual aspects of Christian service as the supreme end to be attained. When at Conference his speeches are few and at rare intervals, but the higher and more profitable service of generous giving is intelligent and constant. His position in business is now of such a character that he is able to devote a large portion of his time to the religious welfare of the churches with which he is identified. He has rendered excellent service, in co-operation with the Pastor and others, in the erection of the two new churches at Brighton, and is very desirous that the spiritual results shall fully justify the new extensions. Being devout and spiritual, with a breadth of sympathy

stretching beyond the narrow limits of denominationalism, he is a personal force for good in his own circuit, and an influence for righteousness in the civic life of the town. In 1904 he was elected to a seat on the Town Council, and in 1906 was appointed Justice of the Peace.

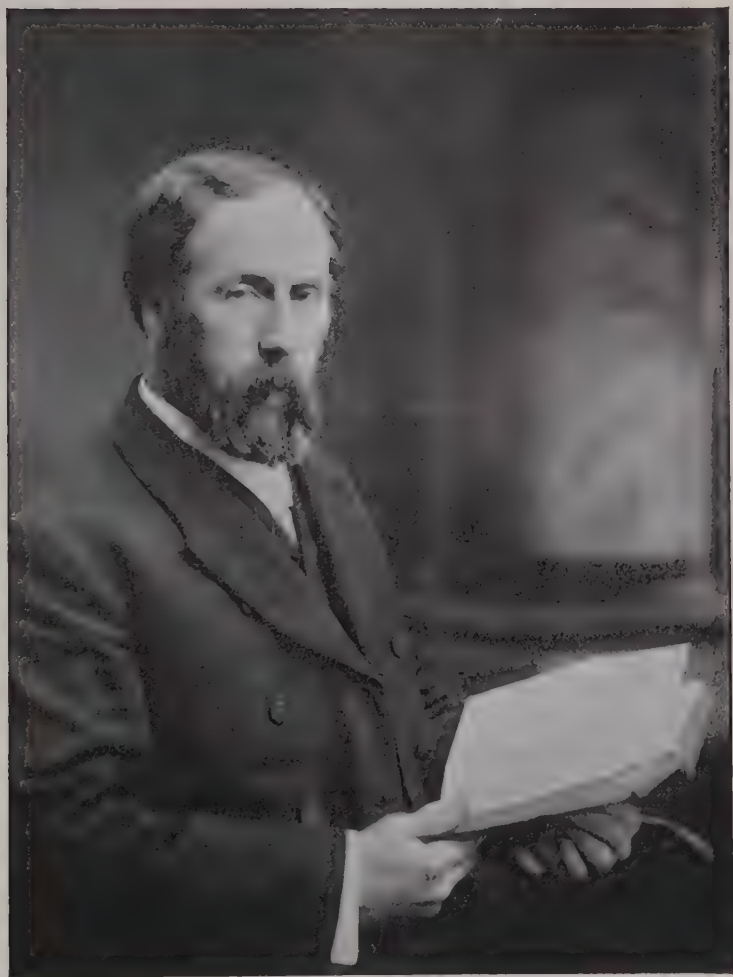
The respect of his lay and ministerial brethren at the Annual Conference is shown by the position he fills in official life, and being now in the very strength and vigour of manhood, not having reached his fiftieth year, there is reason for hope that his past service may prove but an earnest of what Providence may assist him to render in the future. The possessor of many valuable moral and spiritual qualities, with leanings toward the emotional side of religious life, and consequently somewhat impulsive, the hope is cherished that his years of service may yet be many, and his spiritual influence deep and permanent.

Rev. JOHN BRITTON STEDEFORD.

(Secretary of Examining Committee).

THE subject of this brief sketch comes from the City of Bristol, where he was born on August 12th, 1857. From the first he was surrounded with religious influences, and early in life he became sensitive to their power. The Christian atmosphere in the home, supplemented with the influences brought to bear in the Sunday school at Gladstone Street, where he was one of the first scholars, induced

him to surrender his life to Christ when about thirteen years of age. After serving for a few months as a local preacher, he became a pro-



bationer at the Conference of 1878, and was ordained at the Plymouth Conference in 1882. The circuits in which he has travelled are Cleve-

land, Barnstaple, Devonport, Neath, Chatham, Shanklin, Weston-super-Mare, Torrington, Forest Hill, and Bideford.

In 1899 he received the appointment of General Sunday School Secretary, and served in this office for five years. He was made a member of the Examining Committee in 1893, and was elected its secretary in 1902, on the retirement of Rev. J. H. Batt. In the work attached to this office he manifests the keenest interest, since he is not only desirous that suitable men shall be chosen for the work of the ministry, but is solicitous that those selected shall be favoured with the best possible mental discipline and training. Himself a student, he appreciates and values the student spirit possessed by those who present themselves as candidates for the ministry, and endeavours to assist in its cultivation and development by useful counsel in relation to books and reading.

Medium in height, there is but little in his personal appearance to differentiate him from the majority of his ministerial brethren, and it is only when he stands in the pulpit, and pours out the riches of his mind and heart, that the discovery of his mental strength and spiritual force is made. He is reputed to be one of the most devoted students of theological literature, possessing an acquaintance with German theology which few of his brethren can claim. He is one of the limited number capable of reading German theological literature at first hand. His election to the secretariat of the Examining Committee was a testimony to his culture and learning, and was also an expression of the esteem in which he is

held by his brethren. Popular gifts as a preacher he makes no claim to possess, and there is no attempt in his sermons simply to meet popular needs. Nature has not built him for this purpose, and his instincts and aptitudes do not lend themselves to it. The tricks of oratory, whatever they may be, and however useful for the accomplishment of specific, definite ends, are foreign to his mind. Intellectual and spiritual, and tinged with the spirit of mysticism, which discloses itself now and again in his theological studies, his discourses are the result of quiet thought and close study, and reveal an acquaintance with mental realms transcending far the thought-worlds of the average popular preacher. To him has been vouchsafed the power of spiritual vision—a gift which he exercises in penetrating beneath the surface of things to perceive the beauty and strength of the essential and the permanent. Spiritual perception rather than sweep of vision—depth rather than breadth, are the characteristic elements of his mind, the range of his theological thought and sympathy being less extensive than that of some minds not equally endowed. In his sermons he invariably appeals to the highest and best in his hearers, believing that to convince the intellect and enlighten the conscience is to ensure the best permanent results. Modest, unassuming, and somewhat reserved and retiring, he is a potent intellectual and spiritual force, which will doubtless increase with the passing of the years. The tributes to his ability during recent years from some of the best judges in the Connexion show his worth and power. At the Conference at

St. Austell, in 1904, Mr. Stedeford preached one of the missionary sermons, and such was the impression produced that the following resolution was passed :—" That the best thanks of this Conference be given to Bro. J. B. Stedeford for his most suggestive and helpful sermon on Sunday morning in behalf of the Missionary Society, and as in our opinion it went to the very heart of things, we trust it may appear in the *Bible Christian Magazine* and the *Christian World Pulpit*." When it is remembered that the late Mr. Bourne was the inspirer of this resolution, little more need be said respecting the quality and power of the sermon which produced so profound an impression. To such preachers as Mr. Stedeford it is always a delight to listen, and to listen with an open mind is to be inspired and enriched.

Mr. ALBERT G. GASCOIGNE

(BIRMINGHAM).

THE subject of this sketch is a native of Birmingham, a fact of which he is justly proud. It is not too much to say that he represents the better spirit of the great Midland Metropolis. He is a little over forty years of age, having been born early in 1865. When a child he attended the Methodist New Connexion Sunday School in Moseley Street—now a branch of Mr. Jowett's church. His father was not a Christian man, but Mr. Gascoigne recalls

with pleasure his father's eagerness for his children to receive the advantages of a Sunday school training; and it is a pleasing fact to record that all the three children are earnest Christian workers to-day, Mr. Gascoigne's brother being a Methodist



New Connexion local preacher, and his sister a devoted Sunday school teacher at the historic Ebenezer Congregational Church. Mr. Gascoigne's early days were by no means spent in luxury, nor was he privileged to enjoy great educational ad-

vantages. When he was seven years of age his father died, and before he was twelve his school life closed, and force of circumstances compelled him to go to work. He has in no small degree the commercial instincts characteristic of the citizens of Birmingham, and by his integrity and industry he has advanced from the position of errand boy to manager in a firm of brassworkers, where he has been employed for nearly 28 years.

His conversion took place in 1881, and was brought about through an open-air mission service, which was being conducted in the famous Birmingham Bull Ring. That the change was real has been abundantly evidenced by his life since. He has always been an enthusiast in outdoor preaching, and it is quite a common occurrence for him, after a full Sunday's indoor work, to go into one of the poorer districts and preach the Gospel. He was for several years associated with an unsectarian mission in the city, where he was Sunday school teacher, and later superintendent. One of the members of his old class (Rev. W. Allen) is now a Presbyterian minister, and all the others are engaged in Christian work. He was one of a band of young men who, starting out to preach, used to meet at each other's houses weekly, and deliver extemporaneous sermons. He married in 1893 a fellow-worker of the mission, and all intimate with their home life know that she is a help-meet in the truest sense. She is a most saintly character, and whilst of a quiet, retiring disposition, is ever active in performing good deeds. Not long after their marriage they came to King's Heath to live, and, on the invitation of

the Rev. James Hallett, they joined our church, which was then in its infancy. At the first Sunday evening service Mr. Gascoigne found three adults. There was no Sunday school or other organization. With characteristic energy he set to work, feeling that God had led him there. He was requested by the minister to become superintendent of a Sunday school which did not exist—to use a paradox—and for five Sundays he went, morning and afternoon; but no children came, although invitations had been given. On the sixth Sunday two arrived, one of whom is now an interested member of the church.

The successful condition of the church at King's Heath is due more to Mr. Gascoigne than to any other individual. When others have faltered he has been steadfast. There is to-day a flourishing Sunday school and a band of hope, both of which he superintends, and feels a pardonable pride in being founder of both. For many years he has also organised popular Saturday evening concerts for the people, which are a decided success. He is at present senior circuit steward, and this is his second term of office. Twice he has represented the circuit at Conference. He is a preacher of considerable merit, and has had the joy of witnessing scores of conversions. He is heartily welcomed to all the pulpits of his own circuit, and is in frequent request for specials in other churches. He has always been a true friend to the ministers, and all who have laboured in this circuit have shared his hospitality, and entertain for him the highest respect. May his bow abide in strength.—(W. U. B.)

Rev. SAMUEL PASCOE.

A Wesleyan, and a Puritan of the best type, was the father of this sketch. For nearly forty years he was a leader of village Methodism, and it is one of the joys of the son to remember the day when his father, on being invited to pay the church rate, refused to comply. A strong man, with the courage of his convictions, the memory of Mr. Pascoe, senior, is greatly revered in the locality to this day.

Born at St. Erth in 1856, Mr. Pascoe was converted in 1874, influenced by his father and by the teaching in the Sunday school. He commenced to preach on his eighteenth birthday, in a little barn at Ashton, Breage (now in the Porthleven Circuit), but the first attempt ended with a total collapse. Nothing daunted, however, he pursued his course, and for four years was a faithful member of that local ministry from which so much spiritual benediction is derived, and upon which so much depends. He also laboured in the Sunday school as teacher and superintendent. In 1878 he entered the ministry, and was ordained at Zion Street, Plymouth, in 1882. He has travelled in Cardiff, Tiverton, Mevagissey, Camelford, Bodmin, Sunderland, Millom, Northlew, Looe, and Redruth. He has acted as District Chapel Secretary and District Superintendent. In addition to ordinary circuit work, he has rendered useful service in organizations associated with the Free Churches. He was the first

secretary and organizer of Looe Free Church Council, President of Redruth Free Church Council, and Vice-President of West Cornwall Federation of Free Churches. During his stay



at Redruth he rendered yeoman service in connection with the local Free Church Council, and was ever willing to protest, from the platform and the Press, against the Education Act. His speeches at temperance and political meetings

have been permeated with the fighting spirit, and he has ever been a denunciator of all trickery, whether in politics, religion, or anything else. He is always strongest when enjoying the freedom of the platform, upholding a righteous cause or exposing and denouncing a bad one. His name is also familiar to the readers of the two leading newspapers of the West, whose columns he has used with good effect. Mr. Pascoe has also rendered useful service as a lecturer, the chief subjects of his lectures being "Cromwell," "England's Crimes," "Fallacy of War," "Rambles among the English Alps," &c. The writers who influenced him in the earlier years of his ministry were Macaulay, Carlyle, Tennyson, Browning, Longfellow, Scott, Charles Kingsley, Homer, Milton, and Shakespeare. In 1891 Mr. Pascoe published a striking sermon, preached at the Bradford District Meeting, on "Wanted, a man."

Writing of Mr. Pascoe, a colleague gives the following estimate:—"He is a very acceptable preacher, possessing a choice vocabulary. Throughout his ministry he has aimed at being a useful preacher, and has accordingly proclaimed a sturdy and robust message. He does not possess a few favourite sermons, but in his circuit, where he has almost invariably stayed his full term, his ministrations have been a source of strength and blessing to his people. As a platform speaker, however, he excels. In pleading some great cause, or in denouncing some great abuse, he is capable of great power. Mr. Pascoe also possesses considerable business ability. He acts on the principle that 'order is heaven's first law.' In his circuits

he has kept himself in touch with all the departments of circuit work. He has given his kindest and best attention to the little struggling societies under his charge, and where encouragement and help have been most needed he has always extended a helping hand. An instance of this is provided in his four years most successful pastorate of the Redruth and Camborne Circuit. Whilst the church at Redruth reached its highest stage of prosperity during his pastorate, the country places were greatly blessed by his fostering and conscientious vigilance. Without the slightest exaggeration, it may be said that his best effort and service were given to the weakest churches, and the few faithful workers were greatly blessed by his cheery words and unremitting toil.

“ Mr. Pascoe’s preaching has been backed up by a gracious and winsome personality. He is quite destitute of anything like self-importance. He believes in the old saying that ‘it takes two to make a quarrel,’ so that the individual who cannot agree with him must possess a somewhat vitriolic temperament. He has a happy knack of dealing with the cantankerous individual. He always preaches that kindness is Christliness, and that it is the surest way to reach the human breast, whilst coldness and indifference will seal it up for ever. Mr. Pascoe’s relations with his colleagues have always been of the most happy character. Too much cannot be said of the splendid work he has done in the more obscure paths of service. In a real sense he has entered into the sorrows of his flock, and has made their sorrows his own. In the hour of grief and perplexity he has always

been ready to give help and advice, and in even more substantial ways has always sought to alleviate the distress of the afflicted and oppressed. One cannot close this brief sketch without mentioning the worthy wife of Mr. Pascoe, a daughter of the late Mr. Parnell, of Polmassick, who has proved herself a real help-meet. Indeed, some have gone so far as to say that she is the 'best man.' Without accepting this statement, it cannot be gainsaid that much of Mr. Pascoe's success is owing in no small measure to his estimable wife."

Mr. WILLIAM VANSTONE (London).

MR. Vanstone is a native of Bolsbridge, North Petherwin, where he was born about fifty years ago. In this village he spent his boyhood, and attended the Bible Christian Sunday School. When quite a youth he was brought to confess Christ as his Saviour, and was one of the first-fruits of what proved to be a great religious awakening. Soon after his conversion work was found for him in the Sunday school and band of hope, and eventually he became school treasurer. He was one of three brothers who in succession held this office.

Not content with spending his life in such a limited area, at the age of twenty-five he migrated to London. Loyal and true to his early religious training, when he arrived in his new sphere he associated himself with Bible Christians then wor-

shipping at the old Market Street Church, Woolwich, and quickly entered upon active Christian service as a teacher and local preacher. After a brief stay of two years at Woolwich he went to



Waterloo Road Chapel, where he came under the influence of the Rev. W. H. Tickell and the late Messrs. F. T. Gammon and S. Moore. Ever willing to render service for Christ and the denomination, work was soon found for him in the

Sunday school and in preaching in the open-air. As an officer of the church he has rendered conspicuous service, and to him have been entrusted the duties of almost every office associated with the church's organizations. He is now both society and circuit steward, and in his representative capacity is generally present at the Annual Conference. Faithful and devout, he has ever proved a ready and willing promoter of every worthy cause, and in mission work has rendered most acceptable service. For more than six years he has filled the office of treasurer of the Royal Victoria Hall Mission, and in manifold ways has demonstrated his loyalty to his church, and his devotion to the highest interests of the Kingdom of Christ.

Rev. WILLIAM FRANCIS ELLIS.

BORN at Penzance in 1852, Mr. Ellis was converted at Falmouth on November 23rd, 1873, at a service conducted by the late Rev. William Gilbert. After nine months' probation he was received as an approved local preacher at Hicks Mill Chapel. In 1877 he entered Shebbear College, and the following year was accepted as a candidate for the ministry. Among the circuits in which he has laboured are Northlew, Helston, Padstow, Yarmouth (I. of W.), Chatham, Millom, and Truro.

From the commencement of his ministry the resolution was formed by Mr. Ellis that nothing of a purely human character should hinder him

in achieving a measure of success, and that the gifts of nature and of grace should be exercised to the full in accomplishing certain definite ends, worthy of himself and of the work to which he was called. Investigation of the results of his toil in the various circuits in which he has exercised his ministry prove conclusively that his desire and determination have been largely realised. Blessed with a physique capable of bearing the greatest strain imposed by almost any circuit, he has toiled hard by day and by night, winter and summer alike, to discharge the multifarious duties associated with a few of our largest circuits. His physical strength and powers of endurance remind one of the veterans of the past. To walk from sixteen to twenty miles on a Sunday, and preach three times without experiencing a sense of weariness, was no uncommon task in the earlier years of his ministry, and even now his physical strength seems equal to the greatest strain. This power of endurance has been of great service to him in his work as pastor and itinerant preacher, since he has ever been diligent in the pastoral office, and has given the utmost attention to the details of organization and to the minutiae of circuit work. Although not so studious, perhaps, as some, he is a very capable speaker, and his pulpit ministrations are helpful, and give satisfaction. But he is chiefly known at present as a successful circuit worker, devoting his powers unreservedly to the work of enlarging the borders and strengthening the life of circuit and connexional interests. Inspection of the schedules relating to his circuits demonstrate his efficiency in the essentials of

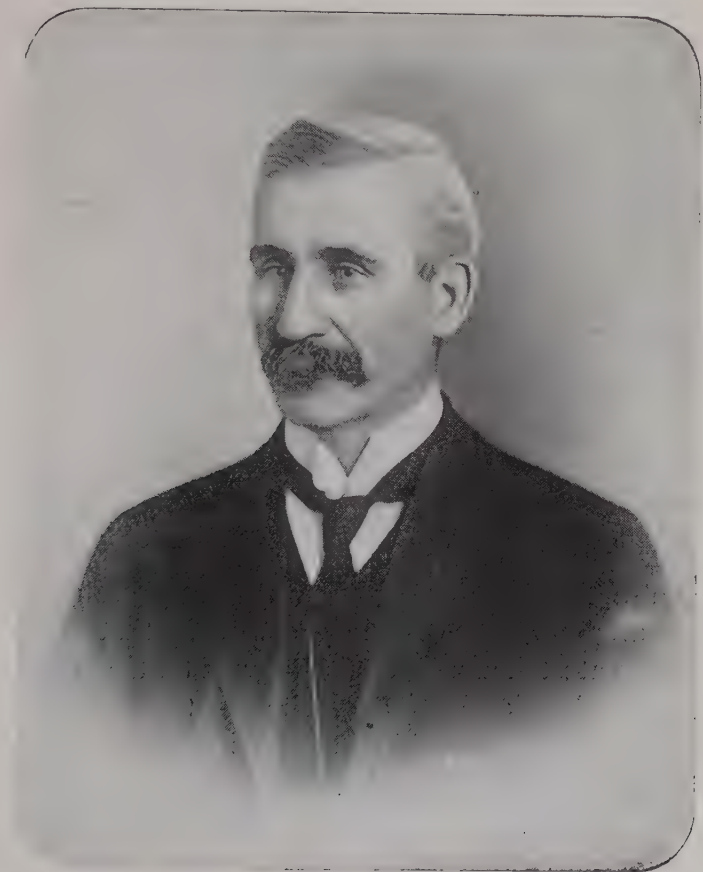
denominational life and service, and whether one looks at the chapel, the missionary, or any other department of connexional work, only one conclusion is possible. Genial, brotherly, and industrious, he has rendered the denomination fruitful service ; and possibly the highest and most acceptable compliment one can pay him is to declare that every circuit in which he has laboured has been abundantly blessed and strengthened by his faithful and ungrudging service.

Mr. DAVID M. LAMB (London).

MR. Lamb is a Northerner, and was born at Gateshead, in the county of Durham, in the year 1856. He began work in a glass-blowing factory at the age of nine, spending half time at school until he was thirteen. He held the post of Trade Union Secretary before he was twenty.

Mr. Lamb came to London nearly thirty years ago, and was attracted to Waterloo Road Chapel in connection with temperance work, and was asked to join the committee. On a certain Sunday morning he stood on the steps of the chapel, and the late Mr. Hobbs, the leader of the Sunday morning class meeting, said in his cheery style —“Come in, my friend ; this is Liberty Hall.” This was Mr. Lamb’s first introduction to a Methodist class meeting. Under the influence of the pastor (Rev. W. H. Tickell), he was soon won to Christ, and became an earnest and enthusiastic

worker. The late Mr. F. T. Gammon gave him a class in the Sunday school, and in due time the mantle of the superintendent fell on his shoulders. Mr. Lamb had the unique experience of initiating



the Juvenile Tent of Good Templars in our church, and has been its leader for over twenty years. He has been the secretary of Saturday Happy Evenings for nearly the same period. He holds to-day the important offices of circuit steward,

chief steward in the "Old Vic." Mission, and superintendent of the Ragged School, and finds much of his highest joy in feeding and caring for many of the poorest of Lambeth's little children.

Rev. WILLIAM JOHN SMEETH.

THE subject of this brief sketch entered the ministry in 1879 from the Week St. Mary Circuit, where as a local preacher he was much beloved and respected. Commencing very early to proclaim the good news of the kingdom, he was known in his own circuit as "the boy preacher." Having given promise of Christian usefulness, he was accepted as a candidate for the ministry, and spent a short time at Shebbear College. Somerton, Ringsash, Northlew, Liskeard, Shebbear, Week St. Mary, and Camel-ford are some of the circuits in which he has laboured. He has publicly confessed that one of the greatest honours of his life was that conferred by the Week St. Mary Circuit—the circuit in which he was born—in inviting him to undertake the pastorate. How highly he appreciated the compliment was demonstrated by the energy and devotion which he threw into his work during his four years' stay.

From the first he has manifested the spirit of devotion and loyalty. Whilst deeply interested in the work of his own circuit, his sympathies extend to the denomination as a whole. In missionary work he has ever shown the keenest interest, as

is manifest by the returns in the missionary report. No stone is left unturned, no task forgotten, in raising funds to increase the missionary exchequer. Equally zealous was he in seeking the accomplishment of the object of the New Century Fund, which had in him one of its most energetic supporters. The Local Preachers' Benevolent Fund also has his practical sympathy and assistance, and in various ways he seeks the furtherance of its interests. So strong is the connexional spirit in Mr. Smeeth, that possibly few men in the ministry exhibit a keener interest in the maintenance of those funds regarded as denominational.

Fidelity in relation to the minutiae of circuit life is one of the characteristic features in his work. Small things and small causes, whatever they may appear to others, are to him vitally important, and to them he gives the same conscientious care as to others apparently of more significance. And herein lies one of the secrets of his success as a circuit pastor and worker. Diligent and industrious, a visitor of his people, thoroughly evangelistic, and possessing a spirit of tender sympathy, his devotion is not limited to one or two aspects only of circuit work, but embraces them all. Such being the case, when the ecclesiastical year terminates, he invariably has the joy of presenting a most interesting and successful report. Pious, devout, and consecrated, with a vein of humour running through his nature, he has laboured indefatigably, both by day and night, and has won for himself the respect and love of his brethren, and the commendation of the churches which he has so faithfully served.

Rev. ROBERT EDWARD CRADDOCK.

(General Sunday School Secretary).

ONE of fourteen children, Mr. Craddock was born at Sheerness on February 11th, 1856. He is a descendant of Bible Christians, his father and grandmother having been actively engaged as local preachers. On January 3rd, 1872, he experienced the new birth, and speedily began to declare it to others. His early Christian activities embraced several spheres. He was a devoted Sunday school teacher, a missionary in the open-air, a midnight worker, and an acceptable local preacher. These varied forms of service were not without influence upon his own spirit and character, as they assisted in the development of certain gifts which have proved of value during his itinerancy.

After serving as local preacher for two and a-half years, he proceeded to Shebbear College to prepare for the ministry. After a somewhat brief sojourn at this historic centre, he was sent to St. Just as a hired local preacher. In 1880 he was accepted as a candidate for the ministry, and was appointed to the Falmouth Circuit. The beginning of his probation was of the most inspiring and encouraging character, since in his first sphere a great religious awakening was experienced, which continued for not less than thirteen weeks, during which period no fewer than one hundred and fifty persons professed conversion. This was not only a happy experience and a signal of Divine approval, but it has proved

a precious memory and a source of perpetual inspiration. From Falmouth he went to Penzance, and thence to Devonport. During his ministry in the last-named circuit he was invited by Rev. R.



Warren to Victoria. Accepting the invitation, he left England in 1885, and was appointed to the Melbourne Circuit. After serving the colony for eight years, he returned to England in 1893, and was stationed at Plumstead, where he remained

two years. Thence he proceeded to Chichester, and after labouring for two years in this cathedral city he accepted an appointment to Shanklin Circuit, living at Sandown. Here he remained the full period of four years, and they proved years of spiritual progress and financial prosperity. Holsworthy Circuit was his next sphere, and here his labours were so abundant and successful that they may justly be regarded as producing some of the happiest experiences of his life. Indignant at the injustice to Nonconformists perpetrated by the Education Act of 1902, Mr. Craddock came into popular favour in the district through the attitude he assumed towards this measure, and the speeches he delivered at public meetings. He proved himself a courageous fighter for religious liberty, and was successful in more than one conflict. At the Conference of 1905 he accepted the superintendency of the Penzance Circuit, where he is now doing useful work. In 1903 he was elected General Sunday School Secretary.

During recent years he has been a frequent contributor to the pages of the Connexional Magazine, the series of interesting articles on "The Ministry of the Holy Spirit" and "Missionary Facts and Statistics" being from his pen. In both these subjects he manifests unusual interest, especially the former, cherishing deeply the conviction that it is most essential to keep it ever before the minds of the Christian public. He has great sympathy with the Pentecostal League, and has frequently given addresses at its meetings. Devout and spiritual, and possessed with an intense desire to bring men and women into living relation

with Christ, his ministry is essentially of an evangelical character, fruitful in the spiritualization of common life and the salvation and sanctification of souls. In Mrs. Craddock he has an excellent help-meet, one who shares her husband's aims and objects, and co-operates with him in earnest efforts to attain them. A happy and fruitful past, and rich with pleasant memories, the hope is cherished that the best is yet to be.

Rev. JAMES HENRY BLACKWELL.

(Secretary of Conference, 1905).

BORN at Berealston, on the border of the Tamar, Mr. Blackwell is now about forty-eight years of age. His father was a foreman mine-smith, and a man of sterling character. A class leader, local preacher, and Sunday school teacher and superintendent, Mr. Blackwell, senior, was a man whose influence for good was widespread, and it is to his spirit and Christian character that the son attributes some of the best things in his possession.

Commencing early to forge his way in the world, at the age of fourteen he received an appointment as junior clerk at Pickford and Co.'s office at Tavistock, and here he formed habits and developed qualities which have proved of inestimable benefit during his ministerial career. By his industry and ability he won the favour of his employers, who promoted him to the office at Exeter. Here he became an avowed follower of Jesus Christ, and

entered into fellowship with the Congregational Church at Southernhay. Proceeding to Bristol, he joined the Bible Christians, and became a Sunday school teacher. For three years he taught



the same class, and with such success that he had the joy of witnessing nearly all the scholars make a confession of Christian discipleship. His school work was doubly blessed, for whilst the scholars

were enriched through his influence, he himself was benefited by the development of certain gifts, and the acquisition of those powers of public speech which have served him during his ministerial career.

When only nineteen he passed through a crisis which only those can fully understand who have had a similar experience. Acquaintance at Bristol with persons who somewhat boasted of their liberty of thought, and who had but little sympathy with religious creeds, created in him the spirit of scepticism, and more than once during those dark and gloomy days he was strongly tempted to surrender his faith in the Christian verities. Ever a logician, the reasonings and questionings of the so-called free thinkers disturbed him, and at the time he was unable, on the purely mental side of his nature, to say that he was perfectly satisfied with his position. But syllogisms are not the sole criteria of judgment, and not infrequently the logic of the head surrenders to the noblest instincts of the heart and soul. These instincts asserted themselves, and, with the memory of his father's life and character, restrained him from wandering into the dark wilderness of negations. Having "fought his doubts and gathered strength," he re-consecrated himself to Christian work, and at twenty he commenced to proclaim the Gospel as a local preacher. This led to his offering himself as a candidate for the ministry. After spending twelve months at Shebbear, he was sent to supply a vacancy at St. Just, whence he proceeded to Kilkhampton, where he laboured with satisfaction to the people and to his own joy. Callington was

his next sphere, and here he remained two years. He was ordained at the Bideford Conference of 1884. For a year he laboured at Neath, whence he went to Bodmin Circuit as a second married preacher. In this sphere he spent four happy and successful years, his style of preaching having had for a number of his congregation great personal charm. Spiritual prosperity was the distinguishing feature of the four years' toil. From Bodmin he proceeded to New Brompton, in the Chatham Circuit, and after another four years of happy service he accepted an invitation to Kilburn. During the last eight years he has laboured at Newport (Mon.), where by his zeal, tact, and self-denying labours, he has "redeemed a very difficult and embarrassing situation," and made for himself a reputation for loyal, faithful, and ungrudging service.

A good penman, for nine years he discharged at Conference the duties of Journal Secretary, and at the Conference of 1905 at Exeter he was rewarded with being elected Conference Secretary — an appointment which gave pleasure to all concerned. In many ways he has rendered useful service to his church. A good organizer, an untiring worker, patient in attention to those details of work which absorb so much of a minister's time, he does nothing poorly or slovenly. His preaching, though not brilliant, is always helpful, thoughtful, plain, and practical. His sentences are short, clean-cut, incisive, but he is not fascinated with the music of fine phrases. He cares more for substance than for form, for fruit than for leaves, and always knows exactly what he wishes

to accomplish. Beloved by the brotherhood because of his spirit and character, he holds a high place in the Connexion. On the retirement of Mr. Bourne from the Examining Committee, Mr. Blackwell was elected to fill the vacancy. He is an undergraduate of London University, and had the duties associated with circuit work been less exacting he would have proceeded to his final B.A. examination. He has the student spirit, and invariably shines at an examination demanding intellectual perception and strength. During his probation he headed the list each year. Of keen intellect, with a metaphysical bias, he possesses the discriminating faculty, and is quick to perceive a fallacy underlying what may appear sound logic. Had he been given the advantage of a university education, and had his mental nature been developed on the metaphysical side, there can be no doubt that he would have blossomed into a tutor or professor of logic.

But although the possessor of such useful gifts, his voice is rarely heard in Conference discussions; and this, not because he is destitute of debating power, or the qualifications necessary to meet his brethren in the arena, but rather because of his modesty, and his devotion to more practical if less imaginative interests. He is a keen observer, and understands what he sees; but he is not hypercritical, neither does he exercise too frequently his critical gift in passing judgment. Genial, loyal, and unassuming, he is a brother beloved, whose future, one hopes and prays, may be fraught with blessing to himself and family, to the denomination, and the world.

Rev. HENRY RUNDLE.

LIKE many of the brethren sketched in this volume, Mr. Rundle enjoyed the priceless boon of pious parentage and godly home training, his father having been a strong pillar at "Zion," and a class leader of forty years' standing. Early in life Henry was attached to the sanctuary, either as scholar, teacher, secretary of the Sunday school, secretary of the band of hope, or member of the choir. But the attachment was not vital—the connection was not the result of potent, living conviction, but was more the outcome of custom and training. In various forms the interest of the school and church were promoted, but the years of manhood were reached ere the clear, definite issue was decided, and the life of Christian faith and service entered upon with intelligent earnestness. Born on September 2nd, 1857, at St. Austell, it was not until March 8th, 1877, that he experienced the birth unto righteousness.

In 1878 he was put on the plan, and after manifesting certain gifts as a speaker he was, in 1880, induced to offer himself as a candidate for the ministry. He proceeded to Shebbear College, where he remained but twelve months—a term utterly inadequate for qualifying for the sacred work of the ministry. The year's study, however, was not without beneficial results. By coming into close contact with Mr. Ruddle impulses were created which have served during all the years; and the habits formed at Shebbear,

and the suggested methods of work, have not been without their significance during the quarter of a century which he has spent in active ministerial service.



His first appointment was to the Camelford Circuit, where he remained two years, thence to Redruth and Camborne, where he finished his probationary period. Ordained at the Bideford Conference of 1885, his next circuit was Shebbear.

Marrying the following year, he was stationed at Holsworthy as second preacher, and here spent four happy and prosperous years. From Holsworthy he proceeded to the Helston Circuit, where he remained two years. His other circuits have been Dalton-in-Furness, Swansea, Padstow, and Somerton. In 1904 he received an invitation to Yarmouth (I. of W.), where he is still labouring. He is in full sympathy with the work of the Free Church Council, and when at Somerton was, for two years in succession, president of the local council, in which office he rendered acceptable service.

As a worker, he is most diligent and painstaking, attention to details being one of his characteristic features. The yearly reports from his circuit bear testimony to his industry, and the conscientious discharge of his duties. An attentive reader, with a breadth of sympathy for views other than his own which is not too common, he prepares for his pulpit with great care, and the richness of his voice lends additional attractiveness to his well-prepared discourses. Preaching is his delight, and on several occasions he has been honoured with the duty of delivering the official sermon at the District Meeting. He is a capable workman, an all-round servant of the Master he loves, and one who has no need to be ashamed of the work he has accomplished during his twenty-five years' ministry. His spirit and character may be summed up in the words of one who is a shrewd observer of men and things—"He is straight as a line, as firm as a rock, as true as steel, and as good as gold."

Rev. EDWIN HORTOP.

BORN at South Hill, Bratton Clovelly, on January 28th, 1860, the subject of this sketch is the fifth and youngest son of Roger and Mary Hortop, the former of whom departed this life soon after the lad's twelfth birthday. The loss was keenly felt, and created much sorrow; but there was an element of compensation in the circumstance that the lad's attachment to his mother was strengthened and deepened. For her maternal tenderness and care he will ever have reason to be grateful, since she always appealed to all that was true and good in him, and sought to develop what was best and highest. Reasonable in her demands, the lad found it no insuperable task to discharge the duties she imposed upon him. To his infinite credit, from the day the father was suddenly taken from the earth Edwin determined never to give his mother unnecessary trouble, or cause her to be over-anxious or uneasy concerning him and his future.

His education was limited to the three R's, given at a National School about a mile and a-half from his home. For several years he attended the Anglican Sunday School and Church, and learnt the Catechism and Collects; but when about eleven years of age circumstances led to his attending the Bible Christian School, and this meant a new era in his life. When under fifteen years of age he publicly confessed Christ as his Saviour, and soon after his sixteenth birthday, in

response to a pressing appeal from the quarterly meeting, he was placed on the plan as a local preacher. In June, 1880, he was recommended



as a candidate for the ministry, and spent most of the following year at Shebbear. His first ministerial appointment was to the Redruth and Camborne Circuit, where he remained two years,

proceeding thence to St. Just, where he was fortunate in having as his superintendent the devout and saintly Samuel Pollard. In 1885 he was stationed at Barnstaple, and two years later took charge of the little circuit at St. Mawes. Marrying in 1889, he was appointed to the Liskeard Circuit as second married preacher, and here he spent four happy and not unsuccessful years. His other circuits are Week St. Mary, Kilkhampton, Shebbear, and Tiverton.

From the above it will be observed that Mr. Hortop has travelled in some of the most extensive circuits in the Connexion, and interesting and suggestive is the fact that for seventeen years, in changing his sphere of labour, he has had no occasion to travel by train, but has simply driven across the country to the adjoining circuit. When one's ministerial reputation bears the search-light emanating from a contiguous circuit, and this is followed by a cordial invitation to occupy the position of superintendent minister in such circuit, one may legitimately regard such invitation as indicative of respect and appreciation, and a recognition of moral and intellectual worth.

In addition to purely circuit work, Mr. Hortop manifests considerable interest in questions affecting national life and character. Local and imperial politics claim his attention, and letters not a few have appeared in the Press in behalf of religious liberty and political freedom. To him the Press is a wider, larger pulpit, and through it he preaches the doctrines of religious toleration and civic righteousness. An all-round man, he exercises his gifts for the benefit of his fellowmen, and for

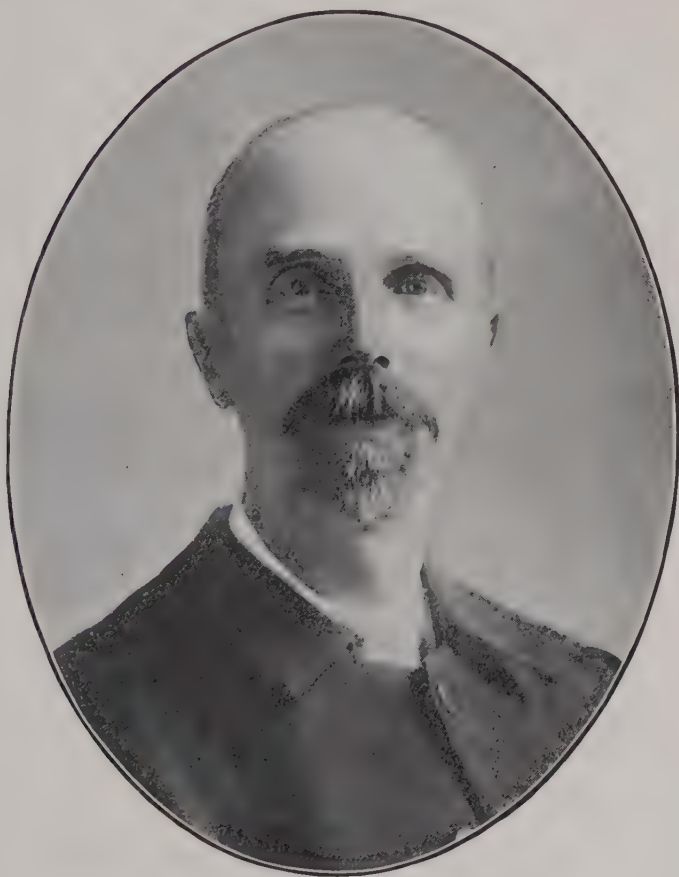
the extension of the kingdom of justice and truth. Genial and brotherly, confident and courageous, his spirit and character have won for him the esteem of the brotherhood, and the goodwill of those who have been brought into close association with him.

Rev. WILLIAM A. H. BABIDGE.

THE subject of the following sketch is a native of Devonport, where he was born in 1856. He was converted on December 21st, 1873, the teaching and influence of the Sunday school chiefly contributing to this happy change. He became a Sunday school teacher, and soon afterwards a local preacher, and was the means of the conversion of many souls. When about fifteen years of age he was apprenticed to the drapery business at Plymouth, and from thence went to Bristol, where he held an important position at Baker, Baker & Co.'s. During his stay in this city he was one of the superintendents of Redcliffe Sunday School. Occasionally he preached for the Baptists and Congregationalists in and around Bristol, and was asked to enter the Congregational College with a view to entering the ministry of that church. For two years he enjoyed the ministrations of the Rev. Alexander Trengove, with whom he heartily co-operated at the Crescent Church. It was through Mr. Trengove he offered himself as a candidate for the itinerant ministry.

On being recommended by the Bristol District Meeting as a suitable candidate for the ministry,

he was sent to the Swansea Circuit as a "supply" for the Rev. R. S. Alford, who was appointed to Victoria, Australia. At the request of the friends Mr. Babidge was appointed the second minister



in the Swansea Circuit, his pastor being the late Rev. William Gilbert. At the end of two years he went by invitation to Portsmouth, and from thence to Chichester, in which circuits he spent six years. After his marriage he succeeded the

Rev. W. R. K. Baulkwill at Luton Road, Chatham Circuit, where he laboured with a good deal of success. At the end of two years he was removed by the Newport (I. of W.) Conference to Aberavon, where he succeeded the Rev. John Tremelling as pastor. Following this, in 1904 he was sent to Birmingham by the Bristol Conference to take charge of the newly-formed mission in that city, having as his colleague Mr. James Hallett, Connexional Evangelist. During his four years of pioneer work over £800 was raised locally, and in 1898 he reported four chapels, 189 members, 546 Sunday school scholars, and 26 teachers. At his farewell service testimony was borne to Mr. Babidge's successful labours, and regret was expressed at his departure, his public work having won appreciation beyond the limits of his own church. From Birmingham Mr. Babidge went by invitation to Helston, where he remained four years. During his successful ministry in this circuit the Helston Chapel was renovated, and a beautiful chapel was built at Carnkie. Whilst in this circuit he had some lively experiences, which it is not likely he will soon forget.

His next appointment was to Torquay, where he is now completing his fourth year, and sustaining his ministry with credit to himself and the denomination. Here in this lovely and fashionable watering-place he has served as Vice-President of the local Free Church Council, and President of the Torquay and District Christian Endeavour Union. He is a staunch Free Churchman, and has lectured and spoken several times on "Free Church History and Principles." He is also a

passive resister, and has five times appeared at the local police court, and suffered distraint as a protest against the Education Act. As a preacher he is thoughtful, enthusiastic, and evangelical. A newspaper writer, who went the round of the churches in a certain town where he laboured, said that in his preaching Mr. Babidge "showed that he had been blessed with the power of speech of an excellent nature, and that his composition was exceedingly good and attractive."

Rev. WILLIAM R. K. BAULKWILL.

(President of Conference, 1904).

MUCH may be said for environment—in fact, it is the external factor in all evolution, essential to the development and expansion of internal characteristics. To his physical and religious environment Mr. Baulkwill owes some of the principal traits in his many-sided life and character. Had he been born in the East instead of in the West of England, it is certain he would not possess in such large measure that unselfish devotion to the religious interests of small village churches and little Bethels by the wayside so frequently observed on the highways of Devon and Cornwall. Born at Shebbear, North Devon, May 28th, 1861, away from the main current of life that flows through the Cathedral city of Exeter to the Three Towns, he was from his youth subject to the healthy, invigorating influence radiating from a chapel which

is regarded as the very heart of the denomination, and from which, too, have come one or two of the choicest spirits which have given vitality and



character to the whole Connexion. Here he imbibed a love for his church which for nearly a quarter of a century has been one of the potent and inspiring factors in his life and service, and

without which it would scarcely have been possible for him to have attained the position which he now fills. Love for his Master and for the Bible Christian Denomination is the driving power of his ministry, and the influence it exerts upon him can be fully appreciated only by those who are intimate with his spirit, and understand the motive forces of his life. Whilst possessed of a catholic spirit, sympathetic towards all who love the Lord Jesus Christ in sincerity and in truth, he loves his own church supremely ; and in moments of religious ecstasy he has been heard to say of his own boys that he would rather they should become Bible Christian ministers than reach the highest positions in secular life in the land. Emphasis on this feature of his life is essential to a correct understanding of his ministerial career and his present honourable position.

The light came to him when he was about fourteen years of age, and a year later he was endeavouring publicly to transmit it to other souls. Encouraged in his work, he became a local preacher, and at the age of twenty-one entered upon his first year of probation as an itinerant minister. From the period when he undertook the work of a young minister in the Chichester Circuit up to the present he has been popular and successful. And there are a few features to which this success can be attributed which must be mentioned. He is pre-eminently a worker outside the prescribed limits of the study. Recognising the fact that he is a circuit preacher, he devotes much of his time to circuit matters. Those conversant with the work of a Methodist minister know that there are a

number of details associated with almost every church organisation which need the attention of the resident minister. Even if others engage to bear the burden of the work, the minister's presence is desired to suggest, to guide, and, most of all, to inspire and encourage. When a younger man, Mr. Baulkwill did much in this direction, and his close contact with church workers brought him unspeakable blessing. In this respect he has not altered—he is still an encourager, a guide, a man who brings the breezy optimism of his own faith and courage to bear upon the workers in his church, and with most excellent results. Nature has dealt generously towards him in clothing his restless spirit with a strong and well-built body. With an iron constitution, and with energy which seems limitless, he is eminently fitted to do the work of a “travelling preacher.” He leaves no stone unturned in order to achieve success.

As a matter of pure ecclesiastical business, he could not tolerate failure, and when conceived of as service rendered to his denomination and to his Lord, failure to him is scarcely thinkable. He is a great visitor of his people, and knows every one of his flock—not only within the sanctuary, but outside as well. He loves his people, whether clad in broadcloth or in fustian—whether the hands are kid-gloved, or covered with coal-dust. He has the appearance of a member of the clerical order, wearing the garb of up-to-date Methodist ministers, but he has no “airs,” and when he meets a member of his flock, or a friend in the busy thoroughfare, the spirit and attitude are those of a man, and not of the mere cleric. And

here it may be said that contact with him is not altogether unlike grasping the handles of an electric battery, in so far as it affects one's spirits. His body is a battery of well-stored nervous energy—it leaps up through his eyes, vibrates in the tones of his voice, runs with swiftness along every line of his features, and escapes through almost every pore of his compact, healthy body. His is the most magnetic personality in the ministry, and when he stands before a number of people with a definite object to achieve, his appeal is almost irresistible. He was appointed special agent for the Twentieth Century Fund, and to the work of raising money for this fund he gave nearly two years of his best life. Such were his consecrated energy and personal magnetism—such the power of his appeals, that prejudice against the fund gave way to practical sympathy, and personal sacrifice on the part of numbers took the place of opposition. Testimony, confirmative of this fact, could be borne by many of his brethren. It may be somewhat invidious to draw definite lines of distinction, but it is conceded generally that there are few men who possess such abundant energy, and who could have accomplished such magnificent results as were achieved by Mr. Baulkwil in connection with the Twentieth Century Fund.

His advancement towards official life commenced unusually early. Entering the ministry as a probationer in 1882, in fourteen years he was elected a member of one of the most important committees. Here he exerted his influence with beneficial effect, giving an impetus to its deliberative and administrative operations. At the Conference of 1901, he

was entrusted with the responsibility of assisting Mr. Bourne as treasurer of Connexional funds, and since the latter's death he has been responsible for the whole of the duties associated with the treasurership. His influence in Conference gatherings and in the larger field of denominational life has been gradually increasing, and to-day, throughout the Connexion, few names are more familiar, and fewer men more beloved.

Mr. Baulkwill is a most successful circuit minister. His gifts have been exercised in some of the most important spheres in the Connexion, and in each he has merited and achieved signal success. He has an unexcelled passion for the Bible Christian Missionary Society, if one may judge from the large sums of money he raises every year in his circuit. When at Cardiff he increased the missionary receipts considerably, whilst in the Newport Circuit he has beaten the record, having secured the highest amount in the denomination. Liberal himself in his gifts, he has the natural aptitude of enkindling the fires of generosity in his people. He is the fortunate possessor of a wealthy nature—a gift from heaven—a nature that experiences greater satisfaction in contributing to the enrichment of the life of others than in ministering to its own. Whether in word or in deed, in gift or in personal service, within or without the precincts of his church, his general attitude is one of willingness to confer benefit upon his fellow-men, and to enable them to become partakers of the abundant life, fed and nourished from the one eternal source.

As a preacher and platform speaker he is plain,

direct, and practical. Clear and definite in his purpose, all his energies are directed to its achievement. He is neither eloquent, rhetorical, nor "flowery." There are no eagle flights, with attempts to carry the audience into the heights of azure blue, there to be bewildered by the conscious distance between themselves and their native soil, neither are there deep divings into those seas of philosophy and theology, where so many have for a time been submerged. Tags of poetry, cut from some ephemeral magazine, rarely find their way into his discourses. More than once he has been heard to pour contempt upon the sermon containing snippets of this kind. He is not a master of phrases, and the poetry of prose, the rhythmic flow of melodious speech, have for him but little charm when presented from the sacred desk to a people hungering for the Bread of Life. Somewhat monotonous in his delivery, he is, nevertheless, clear and forceful, intense and earnest. He has a practical turn of mind, and has but little love for those philosophical questions which fascinate some of his brethren. Large hearted, a vigorous individuality, and possessing a clear and powerful voice, he grips his audience by the directness and plainness of his speech and the exercise of his personal magnetism. To bring the soul to the feet of the Saviour is the supreme aim of his preaching, and should he be successful in this achievement, he is indifferent to imperfections and failures in matters of a technical nature.

His elevation to the Presidency in 1904 was a source of gratification to his friends throughout the denomination. His year of office proved a

memorable one, since it was one of the most prosperous, financially and spiritually, in the history of the Connexion.

Rev. CHARLES STEDEFORD.

(Foreign Missionary Secretary).

IN the life of Mr. Stedeford is given a beautiful illustration of youthful surrender to Christ, and the beneficent results that follow. Born in 1864 in the City of Bristol, when but a lad of twelve he joined the church on profession of faith in Christ. This early surrender was followed in 1881 in his becoming a local preacher, the duties of which he discharged for about two years, when he offered himself as a candidate for the ministry. Welcomed as a young man who gave promise of great usefulness, his first appointment was to the Southampton Circuit, where he remained two years. From thence he went to Newport (I. of W.), where three successful years were spent. The other circuits in which he has laboured are Exeter three years (as unmarried man), Shanklin three years (as second married preacher), Plymouth two years, Exeter (second time) four years as pastor, and Ilfracombe six years. Prior to the Conference of 1883 he was engaged for a short period as hired local preacher in the Taunton Circuit.

Early in his ministerial career gifts were exhibited which were destined to lead him to the attainment of positions of authority and influence. Eleven

years after his ordination he was chosen superintendent of the Exeter District, and the responsibilities of this office he discharged for two years.



On the introduction into the denomination in 1894 of the Christian Endeavour movement Mr. Stedeford was appointed General Secretary, and this position he filled for eleven years. In this branch of

Christian service he has exhibited the keenest interest, and the strength of the movement in the denomination owes much to his fostering care. Convinced of its spiritual possibilities, he realised that, if managed with tact and Christian sympathy, it could be made a vehicle of spiritual blessing to other organizations connected with the church, and provide a method by which the energies of the young life of the denomination could be directed into useful channels. Into the movement he has put his best gifts, and not without success. In his first report he stated that "during the year the movement had made rapid progress, and had already become a valuable auxiliary to our work. There are 86 societies that have made returns, and these show that there are 2,257 active members, 580 associate, and 187 honorary, making a total of 3,024." At the end of 1905 there were 201 societies, 5,830 active members, 981 associate members, and 536 honorary—a total of 7,347 members. Such is the interest he displays in the movement that he was honoured in 1897 by being elected a member of the National Council. He is invariably present at the Annual Convention, and on several occasions has been a selected speaker. He served for one year as President of Devon County Christian Endeavour Union.

But his sympathies have not been limited to aspects of service purely spiritual or denominational. When residing at Exeter he sought to make his influence felt in educational matters, and from 1896 to 1900 he served on Exeter School Board. With equal eagerness and zeal he has thrown himself into the work of the Free Church Council,

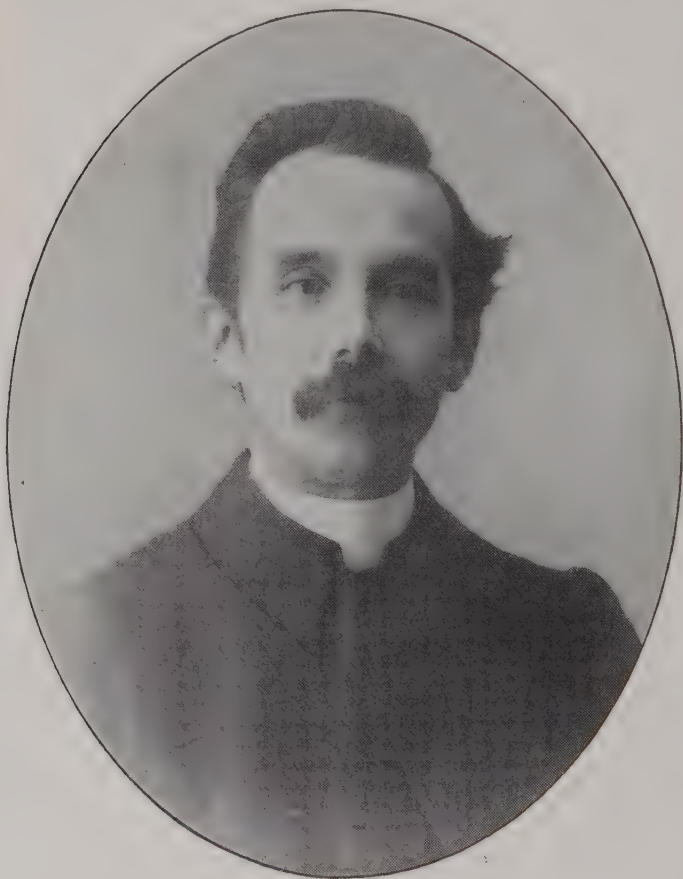
and since 1899 has acted as Secretary of the Devon Federation. But from the Connexional point of view, the most important office held is the one he now fills as Foreign Secretary of the Missionary Society, to which post he was elected in 1904. In full sympathy with the work of the missionary, the same energy and devotion as have characterised him in other directions are being manifested also in this.

A good organizer, a capable platform speaker, and a good preacher, with business abilities which qualify him to fill the highest offices in the Connexion, Mr. Stedeford has already demonstrated his power and usefulness, and were the denomination to continue its separate existence, little or no danger would attach to the prophecy that the attainments of the past would prove stepping-stones to higher and more influential positions.

Rev. JOHN THOMAS HENWOOD.

BORN at St. Blazey Gate, Cornwall, on December 10th, 1861, Mr. Henwood is the son of John and Grace Henwood, to whom it would be appropriate to apply the words descriptive of the character of Zechariah and Elizabeth—"They were both God-fearing people, who lived irreproachable lives in conformity to all the commandments and requirements of the Lord." With a holy ambition, his mother had besought her Lord that her two sons might devote their lives to the work of preaching the Gospel. She had herself engaged in village preaching, and

coveted more of that blessed duty for her boys. Her petition was granted in the case of both of them. The younger son was led by a more circuitous route to devote his life to the work of an



evangelist, while the elder (the subject of this sketch) was led by a regular course into the ministry. Among the influences which led to his early decision for Christ a foremost place must be given to his mother's prayers and holy life, though

she died when he was but young. Her influence upon his character has been permanent ; she has seemed to him, throughout his career, as a “guardian angel.” His father’s fostering care and self-sacrificing devotion to the best interests of his two motherless boys must also be recognised as having an important bearing upon this great crisis of his life. Family worship and regular attendance at the Sunday school and the house of God likewise exercised a beneficial influence upon the lad, and were used by the Spirit of God as means to his conversion. Earnest longings to lead a Christian life were constant during those early years, and it only required a direct personal appeal to lead him to the great decision—which would doubtless have taken place years before had the same means been employed by those who were his spiritual guardians. It was in connection with a gracious revival in the Sunday school at Zion Street, Plymouth, on the first Sunday in November, 1874, that he was led to yield his heart to God and devote his life to His service. His early Christian life was nourished and developed by a regular attendance at the class meeting, prayer meeting, and other means of grace. The late Mr. William Saxon was his class-leader, whose breezy presence and wise counsels acted beneficially upon the youth ; while activity and enterprise in Christian service were largely stimulated by his leader’s example. He was made roll secretary in the Sunday school, afterwards Sunday school teacher, and band of hope superintendent. At an early stage of his Christian experience he was made to realise the importance of a full conse-

cration to God, and found a special fascination in the doctrine of entire sanctification, an attainment which he earnestly longed to reach. This desire had undoubtedly its part in the moulding of his character. As the years passed he had a growing wish to be more fully engaged in work for God, and with this end in view gave considerable attention to reading and study. Speaking ability was discovered in him by others before he was conscious of it himself. When his class-leader suggested that he should preach, a deep chord of desire was touched in his heart, but he shrank from the task with constitutional timidity, and also because of an overwhelming consciousness of the responsibility of the work. He became a local preacher in the year 1879, when in his eighteenth year, and laboured in that capacity in the Devonport Circuit for more than four years, during which time the love for the work grew, and the conviction deepened that he was called of God to devote his life to the work of the ministry. He became a probationer in the year 1883, and was ordained at the Swansea Conference four years later. His first appointment was to the Scilly Islands, where he remained two years. The following two years were spent in the Falmouth Circuit, and the next in the Barnstaple Circuit. Since then he has travelled four years in each of the following circuits :—Cardiff, Newport and Ryde, Chichester, and Shanklin. He became pastor of the Redruth Circuit at the Conference of 1905. For more than ten years he has taken a deep interest in the Christian Endeavour movement, and was President of the Isle of Wight Christian Endeavour Union during

the years 1903-4. During his last year at Ryde he was President of the Free Church Council there. At Chichester he was secretary of the local branch of the National Temperance Council; also of the United Total Abstinence Association of that town.

By diligent attention to pulpit preparation, by careful oversight of the several departments of Church organization, by systematic visitation, and by particular attention to the welfare of the young, he seeks to prove himself a faithful pastor. While making no claim to brilliance in his public utterances, the testimony of his hearers is that his preaching is helpful and stimulating. He has also had some measure of success as a soul-winner, and has had the gratification of leaving each circuit in a better condition than that in which he found it.

Rev. WILLIAM JOHN MICHELL.

WITH the exception of a few sentences of a local character, the following sketch appeared in the *Cornish Times*, written by the Rev. R. H. Little :—

Like so many of his brethren in the Bible Christian ministry, Mr. Michell is a Cornishman, and was born at Tresillian, near Truro, on August 8th, 1860. His surrender to Christ occurred at Truro in 1879, during the ministry of Rev. T. E. Mundy. After serving for about twelve months as local preacher, he entered the ministry in 1882, and the Conference, which that year met at Zion Street, Plymouth, appointed him as second minister to the

Week St. Mary Circuit. He has since travelled in the Devonport, Swansea, Helston, Sittingbourne, Faversham, Looe, and Jersey Circuits. He stayed



at Faversham five years, one year beyond the allotted and customary period, and led the circuit in the building of the handsome new church and schoolroom in Stone Street. This new church,

built in a prominent part of the town, is a permanent memorial of his ministry.

As a preacher, Mr. Michell is above the average. There is a robustness about his utterances that at once attracts. He has but little sympathy with sentimentalism, and is somewhat distrustful when appeals are addressed solely and purely to the emotions. He labours to convince the intellect and conscience, and to secure the deliberate consent of the whole man to the Gospel verities, and their consequent ethical duties. He is a wide and voluminous reader. He approaches truth from the philosophical rather than from the strictly practical side, but it must not, therefore, be assumed that he is an unpractical dreamer or a mere disquisitionist. That would be a great mistake. In some moods he might make the impression that he somewhat overworks the note of interrogation—that he stands in a constant attitude of questioning. But, if you listen, you will soon discover that he has strong, definite convictions, which he can state with clearness, courage, and force. There is an alien sound in his phraseology to those who are habituated to the “dialect of Canaan,” but his faith is rooted firm in eternal truth. He sympathises with the evolutionary interpretation of life and the world, and is not afraid of what is called “modern thought.” His motto might be—“Great is the truth, and it shall prevail,” for that confident note of the triumph of truth and the ultimate reign of the right rings with clarion clearness through his whole teaching. He cannot be described as an evangelist in the common acceptance of that much-abused term. His is essen-

tially a teaching ministry, but the evangel—the good news of Jesus Christ—colours and inspires it all. He has published but few sermons, but an admirable sermon preached at Rainham, Kent, before the ministers and representatives of the Chatham District, entitled “Legacies of Blessing,” and based on John iv. 37, appeared in the *Christian World Pulpit* in August, 1900. I commend its perusal to all who would like to see a specimen of his pulpit work. During his ministry at Looe he was the recipient of most encouraging words of appreciation, especially from visitors, whom he attracted to his church by his vigorous and intellectual preaching.

Mr. Michell has useful musical gifts, and these are ungrudgingly employed in the interests of the church. The standard of the singing in public worship was considerably elevated during his ministry at Looe, where he acted as choirmaster with great advantage. For several years he has acted as Precentor at the Annual Conference.

He has literary abilities of a high order, and wields a facile and an industrious pen. He contributes to many periodicals, and has several times written the report of the Conference for the *Bible Christian Magazine*. He has contributed to the same magazine a series of articles on “Personal Impressions of Popular Preachers,” which have been highly appreciated. The sketches of Revs. W. R. K. Baulkwill, S. B. Lane, A. Hancock, and Mr. W. B. Luke, J.P., that appeared in the *Western Morning News*, were from his pen. He is the author of the able and interesting articles on the Rev. F. W. Bourne, which appeared in the

Western Morning News and the *British Monthly*. A delightful little sketch in the *Christian World*, entitled "A Night on the Deep," which vividly described a night's work aboard a fishing boat, was also written by him. He is an occasional contributor to the *Christian World* and the *British Weekly*, and acts as the representative of the *Daily News* at the Conference. The "Pen Portraits of Members of Conference" which appeared in the *Western Morning News* in the years 1905 and 1906, and which at the time attracted considerable interest and attention, were also from his pen.

Altogether he is a busy man, leading a useful and an energetic life. He has not the slightest ambition for office, but office may one day find him. We believe, however, there is one office he covets, which shall be nameless. Whether he will attain it or not, we cannot tell. It is one of the things that "lie upon the knees of the gods." But of one thing we may be sure—that, whether his sphere of duty be large or small, it will be duly and conscientiously filled.

Mr. JOHN GREET (Herodsfoot).

BORN on February 6th, 1823, in Duloe parish, the subject of this notice admits having been a wicked transgressor of the laws of Christ up to the age of seventeen, and but for the restraining influence of his parents might have committed himself to a life of self-indulgence and wickedness. In 1840 William Pearn and his wife Mary—one of whose daughters was

subsequently married to Mr. Greet—opened their dwelling-house for the purpose of holding religious services in connection with the “Bryanites.” The first service happened to be a missionary meeting, and it proved missionary in the truest sense, in



that it was the commencement of a great revival. The Independents, having some years before built a chapel, had given up their services, and the Rev. Paul Robins and the few friends deemed it advisable to secure the building, if possible, for their own use. The consent of the owner having

been obtained, services were commenced, and it is reported that large numbers were converted, including the subject of this sketch. The missionary was the Rev. Nicholas Collings, and it would seem as if the "powers of the world to come" were present in a remarkable degree. "On Feb. 23rd, 1840," relates Mr. Greet, "a power that neither earth nor hell could withstand struck me to the floor of the house. I was surrounded by a number of young converts, but could believe nothing they said. I felt I was falling into hell, and could not be saved. I spent two sleepless nights, my own dear mother refusing sleep as well. On the third night, about eleven o'clock, peace was found, and I shall remember the joy and gladness then felt throughout eternity."

He commenced to preach in 1842, but failing to perceive any direct results of his labours he cherished the thought of surrender. He was fixed in his determination to "give up" at the end of the quarter; but ere the quarter had expired his entire attitude had changed, and the cause of the change is of such an interesting character that it is worth narrating here. Mr. Greet was conducting, as he imagined, his final service—the service which he had vowed should be his last, when a man, an absolute stranger, came to the chapel and spoke to him. "Do you remember me?" queried the stranger. "No, I don't," replied Mr. Greet. "Do you remember being at Redgate on such a date," continued his interviewer, "and preaching on the words—'What doest thou here?'" "Yes, I do," answered he. "Well, then," said the stranger, "I have come six miles to tell you that that

sermon was the means of my conversion." This single episode changed his determination, and for more than sixty-four years Mr. Greet has counted it one of his greatest joys to preach Christ and Him Crucified.

With such an experience, and with such a history, Mr. Greet could many a tale of courage and heroism unfold. Himself a mighty man in the realm of the spirit, during his more than three-score years of religious life he has witnessed many a spiritual struggle and victory, and has been present at many "old-fashioned" revivals. Interesting stories of "Billy Bray" and other old worthies he can relate, and there is one story relating to himself which must be told, as it shows the distance travelled by the denomination since "the good old days." At one quarterly meeting Mr. Greet was reprimanded for not wearing his hair according to orthodox, Bryanite style. In his quaint, humorous manner Mr. Greet "turned the tables" upon his accuser, and was still allowed to remain on the plan.

It is not given to every local preacher to wield such an influence as that exerted by Mr. Greet during three-score years. He has been one of the most potent moral forces in the Looe Circuit, and his connection therewith has been wholly beneficent. His home was always open, not only to ministers, but to all Bible Christians. One who knows him intimately declares that "there is no one living who, according to their means, gave more to the cause of God than he and his deceased wife." His descendants and relatives are seeking to be true to this tradition, and in Mr. Samuel

Greet and his family at Herodsfoot the Looe Circuit has some of its best friends and most loyal supporters. Much might be said respecting the family of whom the subject of this sketch stands at the head, but suffice it that in various parts of the Connexion the spirit and loyalty and generosity which have characterised the career of Mr. John Greet, senior, are being exhibited by his children and children's children, and by several of his more distant relatives.

Rev. ALBERT KNIGHT.

IN a house overlooking the beautiful Vale of Lanherne, a few miles from Newquay, Cornwall, Albert Knight was born on July 23rd, 1859, and in this house he lived until he was twenty years of age. Being the eldest child in a family of nine, necessity decreed that he should bear the yoke in his youth—an experience not entirely without its compensations. His first religious impressions reach back to a very early period, and are associated almost entirely with the piety of his parents, who dedicated him to God at his birth. There were then no Christian Endeavour or kindred societies in which he could be trained for Christ and the church, and there was no Non-conformist Sunday school. He was therefore sent to the school belonging to the Established Church, where he was duly taught the Catechism and the Collects, under the superintendence of the man who, with remarkable fidelity, enforced his in-

structions throughout the week with the aid of various instruments of torture. Notwithstanding, young Knight grew up in a decidedly religious



atmosphere, and was greatly influenced by his father and mother. His personal surrender to God was made when he was about seventeen years of age. Removing to Plymouth, he associated

himself with the church at Zion Street, and here he entered upon various forms of Christian service. Encouraged by ministers of the circuit, he entered the ministry in 1885, and was ordained at Hols-worthy four years later. Two years were spent in the Kilkhampton Circuit, and one in Northlew. In both places gracious revivals were realised. After spending two years in Somerton Circuit he married, and proceeded to South Tottenham, where during three years he became familiar with some aspects of the difficult work connected with town and city missions. Three years among the iron miners of the North of England were followed by a similar period with the colliers of South Wales. After four years in the Kingsbrompton Circuit he removed to Hatherleigh, where in 1903 he began those "labours more abundant" which have proved so fruitful in blessing. Conscientious and unassuming, devout and diligent, he is making full proof of his ministry in his faithfulness as pastor, and in the proclamation of the verities of the Gospel.

Rev. FRANCIS JOHN DYMOND.

FRANK Dymond is the second son of Rev. John Dymond. He was born at Torquay in 1866, and three years later removed to Jersey, in which pleasant island the next four years of his life were spent. His earliest recollections are therefore associated with the Royal Crescent Church, which in those days used to be filled with a congregation calculated to impress the imagination of any child. There, too,



REV. FRANCIS JOHN & MRS. DYMOND.

the missionary fire burned strong, and it is quite possible that, even in those early years, influences were at work which bore their fruit later when he felt himself constrained to offer for service as a missionary to China.

From Jersey he went to Bristol, where his father remained six years, in order to build the Redcliff Crescent Church. During this period he went to Shebbear College, where he spent four years. Being of a decidedly practical turn of mind, he chose a business career, and joined the firm of Baker, Baker & Co., of Wine Street, Bristol. There he worked steadily for some years, acquiring business habits, which have stood him in good stead in the greater service for which he was unconsciously being prepared. On Sundays he was engaged in Sunday school teaching at Gladstone Street, where he also spent most of his week evenings. Then at a critical time there came the opportunity of returning to Shebbear. No definite plans for the future had yet been laid, but the Divine leading was in this also, for he gained experience in education which has been of great benefit to him since, and seems likely to be of still more value in the near future, as China wakes from the slumber of centuries.

He had decided for Christ as a school-boy at the college during his first residence there. He now became a local preacher, and was pretty fully engaged on Sundays, receiving so much encouragement that he began to feel impelled in the direction of the ministry ; but when the definite call came, he found that it was to the mission field. None who were present will forget the influence in the

Portsmouth Conference of 1886, when the two young men—Samuel Pollard and Frank Dymond—were appointed to follow T. G. Vanstone and S. T. Thorne to the province of Yunnan, in Western China. They left London in the “Chusan” in January, 1887, and upon their arrival in China they went for some months to the China Inland Mission Training College at Ganking, in order to get some acquaintance with the language before continuing their journey inland.

In journeying up the Yang-tse-kiang Mr. Dymond had a narrow escape of his life, for the boat in which he was a passenger was upset whilst passing through a most dangerous rapid. Others clung to the rock upon which the boat had struck, but he was carried away by the force of the stream, and whirled over and over without any apparent hope of rescue. Fortunately, he could swim, and, reaching a smoother stretch of water, he was able to strike out for the river bank, which he reached in safety. Subsequently he was the subject of a severe attack of small-pox, through which he was nursed by his faithful companion in the tribulation of those days, Mr. Pollard. Both missionaries made rapid progress in their Chinese studies, and became fluent speakers. They have often been mentioned as two of the best European speakers of Chinese to be found in Western China.

Mr. Frank Dymond married Miss Maud Cannon, a lady missionary, who was sent out by Rev. Wm. Ready's church in New Zealand. In May, 1897, they arrived in England on furlough, Mr. Dymond's health having suffered through his ten years' residence in China. They made a tour through various

circuits in the interests of the China Mission during the year, intending to return to China after the Cardiff Conference of 1898, but Mr. Dymond found himself unfit to undertake the journey so soon, and was appointed to the Tavistock Circuit. Here he regained his health, and by the Holsworthy Conference of 1899 he was quite prepared to return to China. In September of that year he left Southampton in the "Bayern," and reached the mission station in Yunnan about a month before the terrible Boxer rebellion of 1900 broke out. They had just settled down at their work again when the storm broke upon them. Repeated warnings had been given them, but they paid little heed, as such things were common in those days. At last Mrs. Dymond saw from a window in her house that an attack was being made upon the Roman Catholic Mission, and thereupon it was thought advisable to take refuge at the Yamen. With their three little children, they remained there under the protection of the Chinese officials and the French Consul, who had received instructions from Sir Claude Macdonald at Peking to protect all British subjects in the city of Yunnan-Fu. Dr. Savin and his wife were with them, and, of course, were exposed to the same peril. The mob destroyed their house, and they were left without anything but the clothes they wore at the time the riot broke out. At length they were sent under a French military escort into French territory, and thence they returned to Shanghai, where Mr. Dymond remained till the rebellion had subsided, whilst Mrs. Dymond took the opportunity to visit her friends in Australia.

Mr. Dymond did not return to the capital of the province, but succeeded Mr. Grist at Tong-Chuan-Fu, where he has been stationed since. His work has become more interesting on account of the more friendly disposition of the Chinese towards foreigners, and their desire to be made acquainted with Western ideas. In addition to his ordinary mission work, he has taken classes at the Chinese School at the earnest request of the authorities, who have shown him every kindness and civility. As a result, many of the better class Chinese are taking an interest in the work of the mission. At a public meeting held in the city in October, 1905, to consider the question of reform, Mr. Dymond was present as an interested spectator of the proceedings. Being at the back of the hall, he was surprised to hear himself called upon to come to the platform, and to take a seat beside the Prefect of the province. It is no small privilege to be present at the intellectual new birth of so great a nation, but that seems to be the privilege of the missionary in China to-day. He has the joy of seeing the bonds of superstition breaking on every side, and he knows that with this emancipation there will come greater opportunities for sowing the seed of the Gospel in China.—(G. P. D.)

Rev. SAMUEL POLLARD, Jun.

BORN at Camelford, Cornwall, on April 20th, 1864, Samuel Pollard is a son of the late Rev. S. Pollard, one of the best-loved ministers of the denomination. When a child the lad fell into a well, and but for his dis-

covery by his sister it would probably have proved fatal. His education began at his mother's knee, and at twelve he went to Shebbear College, where he spent five years, becoming the first boy in the



school. Living in a home where the family altar was reared three times a day, it is no wonder that his heart opened early towards the Saviour. A crisis in his spiritual history came when he was eleven years of age. Sent to bed at the usual

hour, no one guessed the soul struggle through which he was passing. An hour had passed, and his sister found him kneeling at his bedside in much distress. Later on his father, returning from an appointment, found him in the same condition. Prayer was offered and encouragement given to the youthful Jacob, who wrestled until he obtained the blessing. "It is all right now, father," he said, when his parent returned some time after, and, receiving his good-night kiss, he was quickly asleep. From that hour he never wavered in his faith. At seventeen he passed the Civil Service examination, and was appointed to the Savings Bank Department of the General Post Office.

The chief interest of his life centres in China. Before his call to this field he had felt he must enter our ministry, but he did not like it, and he had other ideas for his future. An article in the Magazine first aroused his interest in China ; then he heard Mr. Hudson Taylor at Jubilee Chapel, and felt, "I must go." He read in *China's Millions* of the multitudes dying, and he said "I cannot stand this ; I *must* go." "I should be a coward if I were afraid to go," he wrote to his sister, "but I am not afraid ; I want to go." He wrote to his parents about it, but for some time no reply came. He put the question, "Yes, or No ?" and his father wrote, "If God must have it so about China, Go ! and the Lord be with thee." But his mother made no sign. It was a great thing to ask. China seemed so far away then. At the watch-night service in Clapham Chapel, as 1885 was passing, he told those present of his purpose, and

that he had not yet received his mother's consent, and he asked them to pray that she might do so. At the same hour his father conducted a similar service at St. Just, and while they knelt in the stillness of the last moments of the year, his mother exclaimed, "Yes, Lord, Thou shalt have my boy." At the Conference of 1886 he and Mr. Frank Dymond were dedicated to the work. After making a tour of the Connexion, they sailed from London in January, 1887. Shanghai was reached in March, and some months were spent at the head-quarters of the China Inland Mission in learning the language, in which Mr. Pollard seems to have made rapid progress.

In a characteristic letter, he reveals his anxiety concerning his own spiritual condition. "Some time ago," he says, "I gave up a good bit of time to pray that God would save souls before 1890 was passed. After pleading for some time the Lord turned my prayer off into one that he would make me more like Himself, and cleanse my heart from all sin. I longed to live always on the white high road of purity. I set out to seek that road; I spent many hours in prayer and the reading of God's word. My prayer for a revival was turned into a prayer for holiness, and I held a special mission for Sam Pollard's benefit. I got on to this white high road, and was made unspeakably happy."

In 1891 he married Miss Hainge, of Birmingham, a lady missionary connected with the China Inland Mission. The strain of pioneer work, and the conditions experienced by our missionaries in the early years, seriously impaired his health, and

made it imperative that he should rest. After a period of nearly ten years he reached England in 1895. Having recuperated, and spent some time holding missionary meetings, he started again for China on Friday, November 6th, 1896, and reached Shanghai on December 17th of the same year.

Many incidents connected with his work in China indicate a truly heroic spirit. Not long after he reached that country his companion was stricken down with small-pox. Mr. Pollard was his only nurse during that terrible sickness, and patiently and lovingly brought him back to health. Missionary journeys to distant villages were undertaken. Accommodation had to be sought in the inns, which, besides being filthy, were often filled with the sickening fumes of opium. Horses, pigs, and fowls sometimes occupied the same compartment, while the rats held high carnival, running over the missionary as he lay upon his plank bed, rolled up in his blanket. That this could be endured cheerfully for Christ's sake is proof of a truly heroic spirit.

His excursion into Lololand is a piece of thrilling adventure. For years he had cherished this idea, and no sooner had he succeeded than they threatened to kill him. He managed, however, to turn them from their purpose, and so ingratiated himself that they honoured him in the most ostentatious manner, while by the aid of his magic lantern he tried to sow some seeds of truth.

His experience among the Miaos, learning their language, securing land, building a chapel, preaching the Gospel to them, baptising the first converts, and writing the first book in their tongue, are

proofs of a splendid devotion, and a complete justification of his appointment to this work. At the valedictory meeting in Jubilee Chapel, on the night before his return to China in 1896, he said—"We expect difficulties, and we shall be disappointed if we do not get them; but difficulties only show us the size of Christ's love." The use of the word size in this connection, said Mr. Batt, is exactly like Sam Pollard. Difficulties reveal the size—the breadth, the length, the height, and depth of the love of Christ.—(A. K.)

Rev. COOPER G. HAWKEN.

MR. Hawken is the son of the late Rev. William Hawken, and was born at Woodchurch, a village a few miles from Ashford, Kent, on Nov. 18th, 1866. Born into a religious atmosphere, it was at Chepstow where he surrendered himself to Christ. When about twelve years of age he went to Shebbear College, where, like hundreds of other youths, he came under the spell of Mr. Ruddle and Rev. John Gammon. To both he acknowledges himself a debtor, since he received from them intellectual and spiritual stimulus which has served him all through the years.

After his college course he became a private tutor at Totnes, and before entering the ministry rendered useful service as a hired local preacher. He entered the ministry in 1886, a few months before reaching his twentieth year. The first

period of his probation was spent in St. Columb Circuit, where ample scope was afforded him for the exercises of those gifts which since he has so carefully developed. Leaving St. Columb after two years, his next appointment was Cardiff, after which he spent a brief period at Lee. His ordination took place at Plymouth in 1891, his



probation, in consequence of some difficulty in accepting the doctrinal position of the denomination in relation to eschatology, having extended a year beyond the usual term. After spending twelve months at Penzance, he married in August, 1892, Miss Bevan, and proceeded to Chatham Circuit, having special oversight of the Luton Road Church.

Here he spent four useful years, coming into contact with men with breadth of vision and wide experience, from whom he learnt some valuable lessons. Becoming secretary of the Free Church Council, he threw himself heartily into the work, and by speech and pen rendered the council valuable service. In addition to this, in conjunction with Alderman F. F. Belsey and the Rev. James Fletcher, he assisted in the production of a monthly magazine called the *Councillor*.

In 1896 he removed to Guernsey, where he remained the full term of four years, and achieved considerable success, large additions having been made both to the membership and the finances. Here, too, he became secretary of the Free Church Council, and threw himself heartily into the Christian Endeavour movement, promoting the formation of the Guernsey Christian Endeavour Union. In 1900 he was invited to Cardiff Circuit, taking the oversight of the church at Miskin Street. Here he remained five years, rendering excellent service, not only to his own church and circuit, but also to various other religious organizations. He was prominently identified with the Free Church Council, and was a member of the Executive. He served as one of the missioners of the United Mission for Children organised by the Sunday School Union, became President of the Cardiff Christian Endeavour Union, was honoured with a seat on the Welsh National Christian Endeavour Executive, and subsequently became Vice-President of the Welsh National Union. During his last year in Cardiff he was elected secretary of the Free Church Council, which is one of the largest

in the kingdom. In 1905 he was appointed to South Tottenham, where he speedily made his influence felt.

Mr. Hawken is endowed with more than ordinary gifts. When a lad at Shebbear College he gave evidence of possessing qualities of mind which, if rightly used, would carry him far. When leaving the college he was second on the roll, and but for circumstances over which he had not the slightest control he would have been first. In reading and essay writing he carried off the first prize. Soon after the commencement of his ministerial career he revealed a disposition to use the Press as well as the pulpit for the propagation of his views. At Chatham the pen was used in the furtherance of Free Church principles, and in protestation against certain social abuses. For five years he edited the *Young People's Magazine*, and is now joint editor of the *Free Methodist*. For many years he has acted as correspondent for the *Christian World*, the Conference reports and denominational news being from his pen. To the *Bible Christian Magazine* he has also contributed articles, and on two or three occasions he has reported the proceedings of the Annual Conference.

Eager, energetic, and alert, he is ever ready to exercise his versatile gifts. Being in the line of ministerial succession, his acquaintance with the history of the denomination will compare favourably with that of some men twice his age. He is the happy possessor of many excellent qualities, inherited and acquired, and he is never reluctant in giving his brethren the opportunity and privilege of appreciating them. Cleverness is one of the

qualities which the ministerial brotherhood most frequently attribute to him. He has the gifts of insight and foresight—qualities most closely related—and these are revealed when he enters with enthusiasm into the discussion of any question touching upon constitutional law, usage, or custom. He is as familiar with the contents of the Connexional “Digest” as some are with their Bibles, and the “rules and regulations” of the “people called Bible Christians” are no insignificant portion of the furniture of his mind. Loving the denomination with a love not unworthy to be compared with that of “the fathers,” he loves its laws and regulations, and is ever prepared to champion them at any cost. In case of doubt, his appeal is “to the law and the testimony.” Occasionally he reminds Connexional officials that the ultimate court of appeal is not any particular committee, but the General Conference. The rights of his brethren he has more than once successfully defended. Gifted with unusual powers of speech, and having at easy command a vocabulary which is the envy of many of his contemporaries, when his case is rationally based, and no uncertainty exists as to the premises from which he purposes to draw his conclusion, there is no more interesting or brilliant speaker in the Conference. His confidence in his own powers, and his facility in speech, are not, however, without danger. Somewhat discursive in his method of arguing and presenting facts, he is not invariably successful in making himself clearly and easily understood, and sometimes his hearers suffer from the necessity of having to follow every word, and then to crystalise or condense his

speech in order to ascertain his thought. This is a weakness in his method, especially in preaching and in debate. But he rarely does injustice to the King's English. Involved though his sentences may be, he is seldom known to trip or stumble. Again and again has the writer followed him as he has entered the forest of speech, and has sometimes thought it impossible he could cut his way through without stumbling, but the seemingly impossible to me was an element of which he was utterly unconscious, and he has cut his way out without even a scratch.

A loyal and faithful son of the denomination, and possessed of many admirable qualities, he has won the respect and admiration of his brethren, who gratefully recognise in him capacities and powers which should make him in the future a great personal force.

Rev. WILLIAM BENNETT.

MR. Bennett was born at Liskeard on February 20th, 1864, and was converted in a class meeting at Pengover Green in February, 1879. It proved the beginning of a great revival, in which, among others, his wife and the late Rev. Isaac Carne were brought into saving contact with Christ. To the late Mr. John Fursman he is greatly indebted for wise counsel and encouragement. After serving as a local preacher in the circuit, he was employed as a hired local preacher in the Tiverton and

Bampton Circuits. Entering Shebbear College as a candidate for the ministry in 1886, he was received on probation in 1887, and was appointed to the Kilkhampton Circuit. Here he would probably have remained a second year, but men



being required for Australia, Mr. Bennett was appealed to by the then Foreign Missionary Secretary (Rev. I. B. Vanstone), and he consented to go, in company with Revs. T. M. Flood and F. Quintrell. The valedictory service, held at

Greenbank Chapel, Plymouth, was a memorable time, and will not soon be forgotten, especially by those more immediately concerned. The address was given by Rev. F. W. Bourne.

Whilst in accepting the invitation to proceed to Australia involved sacrifices of a certain character, the subject of this sketch is not unmindful of the fact that there were forms of compensation of a most pleasant nature. Permission to marry was granted at least one year before he was received into the full ministry, and this, he thinks, was a benediction which most young men on probation would regard as an unspeakable privilege. And then, again, he had the opportunity of studying colonial life and work. It was a new experience, and a new experience of this character is not infrequently a method of mental stimulus and expansion. He spent seven years in Queensland, and had charge of two churches. He witnessed many conversions, but the mission in Queensland was never on the whole a great success, and when it was decided for the Wesleyan Conference to take over our churches in 1895, the alternative was offered Mr. Bennett of becoming a Wesleyan minister or returning to England. Having decided to return home, he left with his wife and children on April 9th, 1895. Since his return he has laboured at Ilfracombe, Porthleven, and Hicks Mill, and is now travelling in the Weare Circuit.

Mr. Bennett is a good organiser and an excellent visitor. His geniality and fraternal spirit have won for him the respect of the brethren of his own denomination and of other churches. In Hicks Mill Circuit he witnessed many conversions, and

raised the circuit into a prosperous condition. Wherever his location, he carries sunshine with him, and invariably brightens the lives of those with whom he comes into contact.

Rev. WILLIAM TREFFRY.

BORN at Stokeclimsland, Cornwall, on the 22nd November, 1865, Mr. Treffry had the advantage of valuable Christian training in the home, and of being encircled with religious influences in the school and the church. At his birth he was ushered into a Bible Christian atmosphere. His father was not only one of the leading spirits in the Callington Circuit, but also a local preacher, whose public service in this respect extended over a period of half a century. When the subject of this notice was quite a child the family removed to Harrowbarrow. For several years Mr. Treffry was engaged as a pupil teacher in a local school, and only surrendered this position when, in 1884, he was accepted as a candidate for the itinerant ministry.

His first appointment was to the Torquay Circuit, where he had the advantage of having as his superintendent the late Rev. John Tremelling. After two years' service he removed to Penzance, where he completed his probation, and was ordained at the Conference of 1888 at Forest Hill, London. At this Conference an appeal was made to him which has had far-reaching issues. The sentiment then prevailed with many that vigorous

efforts of an aggressive character should be made in some of the large centres of population, especially in the North of England, where the denomination was numerically weak. The town of Blackburn was selected as a suitable sphere, and Mr. Treffry was appealed to for his services.



Being a comparatively young man, and with only four years' experience of circuit work behind him, it would have been only natural had he hesitated to undertake such a task. The nature of the work to be done was comparatively new, the conditions were such as he had not been accustomed to, and the stress and strain consequent upon continuous outdoor evangelism would inevitably tell upon his

constitution. But he “conferred not with flesh and blood.” Consecrating his energies to the work, he laboured night and day in seeking to touch the masses of the people with the breath of the Great Evangel, and to bring to bear upon their lives the healing, restoring influence of the grace of Christ. To open-air preaching he gave his best energies, and thus came into direct contact with those phases of life and character so difficult to affect by ordinary orthodox methods. The experience was new and fresh, but it was educational and instructive. It gave new insight into human nature, some phases of which burnt themselves into his soul. The impressions made will never be erased. For five years he laboured with praiseworthy energy and zeal, and not without success, since at the end of this period he was able to report 144 full members, 12 on trial, 25 juvenile members, 24 teachers, and 210 scholars; whilst the missionary income in his last year amounted to £17, and the debt on the premises was reduced by £160.

Leaving the extreme North, he passed swiftly to the South, and became second preacher in the Jersey Circuit. Here the experience gained at Blackburn served him well, and being favoured with such a vigorous personality as Mr. Baulkwill as his superintendent, his four years’ stay was happy and prosperous. From Jersey he proceeded to Portsmouth, where he became superintendent minister. In this important sphere he remained seven years, leading the circuit in the erection of a commodious church in Powerscourt Road. But the unceasing demands upon his time and energy began to affect his health, and at one period the

consequences were thought to be serious ; but rest and change have proved in some measure restorative. His work at Portsmouth won for him the esteem of the churches, and impressions were made which will not easily be obliterated. In 1904 he received an appointment to the Exeter Circuit, where, at the termination of his first year, he had the honour and the task of entertaining the Conference. On being stationed to this circuit he was made superintendent of the district.

If it be permissible to say it, the subject of this sketch is one of the most attractive men in the ministry. Nature's gifts to him have been lavish. In outward form and bearing he stands almost alone ; and were he placed in the midst of a hundred ministers his personal appearance could not fail to command interest. Tall and upright, with a wealth of jet-black hair rarely observed, and with eyes expressive of tender emotion and spiritual sympathy, his is one of the most fascinating of personalities, and one which would attract attention in almost any community. As a man and a minister, he commands the respect and esteem of those who know him. His services to the denomination have been constant and fruitful. As a preacher, platform speaker, and worker he has had a successful career, and by his devotion and ability has won for himself a place in the front rank of the younger ministry. Should his health in the future prove equal to the demands made upon it, his geniality, ability, personal force, and consecration to those ideals which have ever been to him an inspiration, will carry him to responsible positions hitherto unattained.

Rev. JOHN FORD REED.

BORN at Forest Hill, London, on October 4th, 1869, early in life the subject of this notice gave indications of possessing those religious instincts which receive satisfaction only in communion and self-surrender. And when it is remembered that he is a descendant of one of the most devoted and saintly of "the fathers" of the Connexion, and that he was born into a home where the spirit of religious devotion penetrated every act of common life, the fact that his spiritual instincts were strong, and were early revealed, should cause no surprise. By family prayer and attendance at the services of the sanctuary he was ever made to realise the significance of the religious life.

When quite a lad he was sent to Shebbear College, where he spent eight years; and it was during this period—possibly the most impressionable of his life—that he experienced fully the power of those impulses which have given direction to his thought and life and work. The bedrooms at Shebbear have more than one tale to tell, and were the formative influences which have affected so many of the lives of those who have distinguished themselves in the ministry, and in other walks of life, traced to their source, they would inevitably lead to the bedrooms at the college. Denominational history is incomplete without a recognition of the impulses generated in the lives of many young men in these rooms, since it was there where several lads known to the writer—John Ford Reed

among them—experienced the mystic touch which exalted their religious nature and affected their future course. In addition to the new experience



gained in these rooms, young Reed, like most lads who have been residents at Shebbear College, felt the impact of the mind and character of the headmaster, to whom he attributes the generation of

mental desires and the formation of intellectual habits which have successfully borne the test of nearly twenty years' experience.

Sent as a hired local preacher to Hatherleigh Circuit to supply the vacancy created by the departure of Rev. W. Ready to New Zealand, Mr. Reed's services in this relation were so acceptable that the following Conference appointed him to the circuit as second preacher. He was then between seventeen and eighteen years of age, and had had but little experience of the ways of the world and of men; but, with characteristic devotion, he threw himself whole-heartedly into his work, and speedily won a reputation as an earnest and effective speaker. After serving the circuit for two years he received an appointment to Tavistock, where he remained two years, proceeding thence to Plymouth. The conditions of service here were in striking contrast to those in the two previous circuits. Greater demands were made upon the pulpit, much visitation was necessary, and there were other claims from outside organizations. Ministerially, the appointment at Plymouth was essentially a new experience, amounting almost to a new life. For one comparatively young it was a test of intellectual and moral qualities and religious aptitudes, and the issues could be nothing less than definite and decisive. That the test was victoriously met is demonstrated by the fact that he laboured in this sphere for four years, and maintained the noblest traditions of this historic circuit. Portsmouth was his next field, and here he remained three years, and rendered excellent service.

Marrying in 1898 Miss Pawley (of Plymouth), who has ever entered sympathetically into her husband's manifold labours, Mr. Reed received an invitation to become the colleague of Rev. S. B. Lane at Brighton, to take particular charge of the church at Bristol Road. The work was entered upon with zest. He gave to the pulpit his best thought, and for the various institutions connected with the church he laboured unremittingly. But the benefit of his four years' toil at Brighton was not limited to the churches he served; the reflex influence of his work told upon himself. A wider outlook, a richer experience, a keener insight into the thoughts and ways of men, and the best methods of managing them, were some of the results in his own life. Contact with such a vigorous personality as Mr. Lane, too, was also of material benefit, since from him he received impressions and learnt lessons which have been most serviceable.

In 1902, on the recommendation of a gentleman who heard him preach at Brighton, he received a cordial invitation to Jersey. Since for a number of years the pastorate of this circuit had been regularly filled by one of the leading preachers of the denomination, it was not without misgiving that Mr. Reed entered into the succession. It was his first pastorate, and the demands upon time and talent were heavy. Conscious of his responsibility, and determined to maintain the best traditions of the circuit, he entered upon the work with fervour and devotion, and at the expiration of the first year the discovery was made that not only were the institutions of the church and the

various funds in a healthy and vigorous condition, but what was of equal, if not of more value, the sympathies of the people had been touched and won. The conquest of the hearts of the people in the circuit is one of the striking features of his ministry. It is reported—and it is a striking testimony to his influence—that his people's response is invariably equal to his demands, whether those demands are for local or Connexional purposes. At the end of his fourth year the missionary receipts reached high-water mark (£265), and the balance at quarter board was considerable. Such success had accompanied his four years' service, and such was his grip upon the affections of the people, that a petition containing from six to seven hundred names was signed, appealing to him to remain an additional year. Although for several personal reasons a change of sphere was desirable, under such pressure surrender was almost inevitable. For years to come the name of no preacher will be more fragrant to the Bible Christians of Jersey than that of John Ford Reed.

With many others sketched in this volume, Mr. Reed is an illustration of the working of the hereditary principle in human life and character. Felicitous in speech and sympathetic in spirit, generous in sentiment and unselfish in conduct, with insight into the various and varying shades of human nature and character, he is a man of ability and worth, and the impress of his personality is inevitable wherever his lot may be cast. Fervent and impressive as a preacher, he arrests attention immediately. His reading and thinking are along well-beaten tracks, and in his sermons he treads

the old paths. Genial as a man, effective as a speaker, refined and sensitive, he is a "brother beloved," for whom the past has many pleasing recollections, and the present many promises.

Rev. JOSEPH ALFRED DOBSON.

M^R. Dobson owes something both to the South and the North. Born in Tavistock on February 16th, 1868, when very young he removed with his parents to Millom, in Cumberland, where he remained until his entrance upon the work of the ministry. His conversion, at the age of seventeen, was the outcome of spiritual influences brought to bear upon him in the Sunday school. The crisis came a few weeks following an evangelistic mission, the decisive step having been taken as the result of careful thought and prayer. His call to the work of the ministry was practically contemporary with the call to the life of faith. It was so remarkably clear that it seemed as if, in his prayer for guidance, the Divine Voice had audibly replied to his petitions and questions. Within twelve months after his conversion he became a local preacher, and rendered acceptable service to the Wesleyan and Primitive Methodist Circuits, as well as to his own. Accepted in August, 1888, at Forest Hill Conference, his first two years on probation were spent at Mevagissey, followed by two years at Callington. He was ordained at the Newport (I. of W.) Conference in 1892, and since

then has travelled in Bolton, St. Austell, Truro, and Aberavon Circuits. When in the last-named sphere he was elected a member of the executive of the Welsh National Christian Endeavour. In



this circuit, too, he accomplished the task of establishing two new causes and building two new chapels, both of which have been self-supporting from the start, besides contributing liberally to the support of the ministry. In connection with

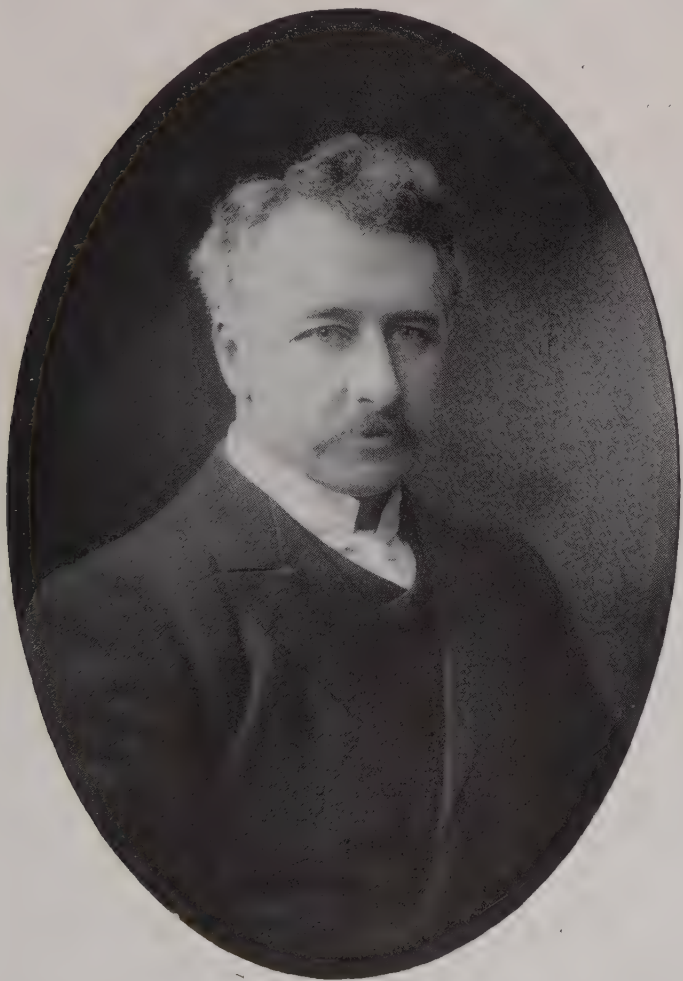
the town premises the schoolroom was greatly enlarged, and for the reduction of trust liabilities about £600 were raised. Material progress was accompanied by spiritual prosperity, the membership, and the scholars associated with the schools, showing a gratifying increase. Entering upon his work at Falmouth at the Conference of 1904, Mr. Dobson has had the privilege of witnessing a gracious revival in every church in the circuit, with the result that the membership in one place has increased more than one hundred per cent. The members now on the roll are the highest on record. A site has been purchased for a new chapel, and efforts are now in progress to raise the necessary funds.

Mr. Dobson is a capable preacher and platform speaker, and more than once has favoured the Annual Conference with evidence of his mental strength. He sympathises with the mission of the Press, and has frequently contributed to the columns of both daily and weekly journals. By voice and pen he seeks to establish righteousness in the earth, and to spread the knowledge of Him whose "kingdom ruleth over all."

Mr. JOHN CORY, Jun. (Jersey).

THE name of Cory, to the people throughout the Bible Christian Denomination, will at once suggest the Jersey Circuit, to which, in three generations, the family of that name have rendered signal and lasting service. "The Corys of Jersey" is a phrase with which we

have been familiar from our childhood, and have always regarded it as indicative of the large part that they have played in the Connexion's up-



building in that island. The pioneer of all this devotion—happily yet with us—has already been referred to in these pages. The subject of the present sketch (Mr. John Cory, Jun.) is of the

third generation, and nobly maintains the traditions of his house. Moreover, he is amongst the ablest laymen in the denomination, a man of versatile gifts, all of which are employed in the service of the Kingdom of Jesus.

Born in 1868, and of such a line, it is not surprising that quite early he should have felt the attraction of the church of his fathers. Into it he passed while yet a boy, inspired by high ideals of what it was to be a christian, ideals the fire of which still burns. "God hopes great things of us ; it would be terrible to disappoint Him." A brief sojourn in France, at the Collège de Dinan, elicited from the Principal on Prize Day the public announcement that, though many English boys had passed through the school, none had borne himself more honourably or had achieved so much distinction. Returning from France, it quickly became evident that he possessed qualities that make for effective public service—a vigorous mind, breadth of view, knowledge of men, and great powers of speech. It was inevitable, therefore, that in the municipal life of St. Helier he should take a prominent part, as he has done, to the delight of his friends and the manifest advantage of the inhabitants. On two successive occasions he has been elected to the responsible office of Centenier, a position of no little influence and authority in the administrative machinery of the island, an office, too, affording many opportunities of redemptive work, which he has not been slow to embrace. At the same time he is a member of the Educational Council, and will yet, it is confidently hoped, occupy a seat in the States of Jersey.

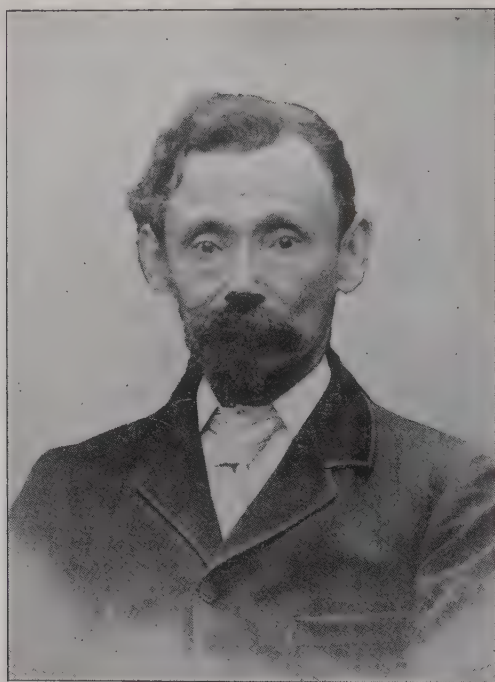
All this public service notwithstanding, it is in work for Christ, we are sure, that he finds his deepest joy. Else, why the money, the time, the gifts he so ungrudgingly devotes to it? A catalogue of his religious activities, as we remember his municipal work, excites the question—How does he do it all? Yet he is choirmaster and organist of the Royal Crescent Church, shares with his uncle the superintendency of Great Union Road Sunday School, leads a thriving Christian Endeavour Society, preaches frequently in our own and other churches, is constantly in request for temperance meetings in all parts of the island, and presides over the Free Church Council, and in all this work it is but the bare truth to say that what he does he does with all his might.

But brilliant as his career has been, high over all and never failing is his large and generous heart. A gifted man, if you will, but a great heart—a man whose presence will be felt in whatever company he may pass. With one exception, we believe, he has not been heard at the great gatherings of the Connexion. His day is coming, however, and we venture to predict that in the council of the united church he will find a place and prove a power.—(J. F. R.)

Mr. JAMES KIRKMAN (Faversham).

ONE of the oldest and most faithful workers in the Faversham Circuit is James Kirkman. Born at Great Yarmouth on February 28th, 1839, from his earliest recollections he experienced religious desires and aspirations, but

manhood was reached ere he knew the power of vital godliness. Migrating to Faversham in 1860, he found his way to Abbey Place Chapel, and finding the atmosphere congenial he made the church there his religious home. The spiritual crisis in his life was reached in 1867. He commenced work in the church as a Sunday school



teacher, and soon after became superintendent, a post he filled with the utmost loyalty and devotion for a third of a century, retiring through illness in 1903. In addition to his work as superintendent, for some years he was society steward, in company with the late Mr. Williams. Ever conscious of the responsibilities associated with Christian work,

he was never oblivious of the defects of his qualities. Whilst the thought of thirty-three years' service for Christ among young people brings to him in his retirement much joy and consolation, he is free to confess that he has made many mistakes. But those most intimate with his inner life and spirit know him to have been one of the most devoted and conscientious of workers. Few men of my acquaintance have a purer record. In church work he was essentially a co-operator, for from nothing calculated to promote the work of God would he withhold his sympathy and support. An attentive, sympathetic listener, he has cultivated the spirit of appreciation, and does not fail to exhibit it when opportunities present themselves. The gift of fluent, vigorous speech to him was not vouchsafed, but the greater blessings of spirituality of mind, sincerity of soul, and fidelity to the deepest convictions, are his. He sometimes lingers on the shady side of the mountain—and this not from choice, but rather from constitutional bias—but his sympathies are strong and true, and to every pastor he is a helpful, trustworthy coadjutor. Others might be found wanting in the time of need, but not James Kirkman. Although now on the "retired list" of workers, made compulsory through sickness and age, he has laboured long and faithfully, and to him has been given the assurance that he has not laboured in vain, nor "spent his strength for nought." In many parts of the world are men whom he has influenced for good, and whose Christian experience is the richer because of his quiet, faithful service and exemplary life.

Rev. JOHN CHARLES PYE.

MR. Pye was born at Falmouth in the late sixties, and at the age of three commenced to attend the Sunday school. His conversion he attributes to the influence of the Rev. John Ballhatchet and the Rev. Mark Brokenshire. For several years Mr. Pye was secretary of the band of hope and a local preacher. He entered the ministry in 1889, his first circuit being Tiverton and Bampton. Here he laboured successfully for two years, during which period he conducted special services, numbers being added to the churches. From Tiverton he passed to Clapham, as assistant to the late Rev. F. W. Bourne, by whom Mr. Pye was greatly influenced.

Mr. Pye's next move was to Jersey, where he was placed in charge of the church at Beaumont, which had recently been acquired by the denomination, and during his ministry the whole of the debt was paid off. His name in Jersey will always be associated with the Christian Endeavour movement. He formed the first society there, and it must be a source of gratification to him to find that the seed sown did not fall into barren ground, but took root in rich soil, and to-day in the island there are twelve flourishing societies. From Jersey Mr. Pye went to Ventnor, in the Isle of Wight. A big revival broke out just after his arrival, and the converts were gathered into a Christian Endeavour society. During his stay there he was president of the Isle of Wight Christian Endeavour

Union. The deep interest he manifested in the young people there has been characteristic of his ministry. He next went to Torrington, and there he spent four years of successful ministry. In



1903, at the request of the Missionary Committee, Mr. Pye became superintendent minister of the Birmingham Circuit. The circuit is worked very largely on the sectional principle, so that his energies are mainly devoted to the new church at

Handsworth. The work at Forcroft Avenue has made very great strides under Mr. Pye's direction.

If financial support is any sign of progression, then the portents are most striking, and the fourth year of the pastorate has commenced under auspicious circumstances. From a foundation of about a dozen supporters there has grown a splendid congregation. There is a Sunday school of nearly three hundred children, also a prosperous Pleasant Sunday Afternoon. Forcroft Avenue is an institutional church on a small scale. There is a flourishing Christian Endeavour, which is remarkable for its interest in the China mission, and a well-equipped band of hope and boys' club. An ambulance class has just been formed, and a competent instructor secured.

The *Birmingham Express*, in an article on Mr. Pye, says—"Mr. Pye is a sea-coast Cornishman, but he has none of the rugged characteristics which are usually associated with the West countrymen of the seaboard. He is young in appearance, but old in experience, and he possesses admirable organizing abilities, in addition to undoubted pulpit power. His sermons are clear and concise, therefore easily followed. His subjects are almost entirely evangelical, but he does not hesitate to touch upon topical subjects when occasion arises. He is convincingly earnest in his preaching. In gesture he is unrestrained, and employs but few notes to assist his memory. He always attracts a very attentive congregation, and is a great favourite with the young people. He is, in common with the rest of his brethren of the pastorate, a voluntary abstainer. He is a great believer in the value of

open-air work, and, after doing a hard day's service in the church, it is his invariable practice in the summer time to conduct an outdoor service, at which as many as five hundred have been present."

The personality of Mr. Pye is winsome and attractive. Above the average in stature, he has a commanding presence, and is certain to win attention whenever and wherever he rises to speak. Fluent in speech, and gracious in manner, it is always pleasant to listen to his utterances, steeped as they invariably are in the spirit of the Master whom he loves and serves. Mr. Pye's work in Birmingham has been fraught with blessing to the city and the Connexion, and has won for him the praise of the churches.

Mr. JAMES GLASS (Okehampton).

A Native of Northlew, a village in North Devon, Mr. Glass is distinguished by certain business qualities which have assisted to bring him commercial prosperity. Gifted with shrewdness, common sense, and a capacity for hard work, he has won distinction in his own immediate neighbourhood as a successful man of business, and as evidencing those moral and spiritual qualities not too frequently discovered in men who achieve material success.

Converted at a very early age, under the ministry of Rev. Robert Grose, he immediately joined the society, and with characteristic energy and enthusiasm threw himself heartily into the work of the Sunday school. Such was his passion for religious

work that he quickly became a local preacher, and his services in this direction were increasingly helpful. His business ambitions called him away to Staffordshire, and for some time he was separated from the people he loved, though his connection



was maintained with the home church. Returning to Devon, he settled at Okehampton, where he has succeeded in establishing a flourishing business. Notwithstanding the heavy demands made upon him during the week, he has always found time to

give to the church. The Sunday school has claimed his attention, and for years he has conducted a young men's Bible class, from which there has gone forth to the larger centres many a man who was moved to seek the highest and cultivate the best by the high tone and moral character of his teacher.

As a local preacher, he has rendered service excellent in quality and quantity. It is not too much to say that he is one of the best-known men in the Northlew and adjoining circuits, and there is not a road he does not know. It falls to his honour to be the first—at least in Bible Christian circles—to introduce the motor car in the discharge of his task, and so the pleasure of preaching is enhanced. As a preacher, he would claim to be neither a mystic nor an orator, but “a plain, blunt man,” who speaks right on “of those things he has felt and seen and handled of the Word of Life.” Preaching is to him something more than a duty—it is a delight, and one can well believe that it is equally so to those to whom he ministers. Other offices have come to him, including that of circuit steward, trustee secretary, and treasurer. In the building of the handsome new premises at Okehampton he took a prominent part, and that structure is largely due to his initiative and support.

Large-hearted, broad-minded, and ever evincing a robust piety, he commands the respect and wins the esteem of a growing circle of friends. Devoted to his church, he seeks its prosperity in the highest sense. Loyal to the denomination, the Annual Conference finds him a visitor or delegate. None

are more heartily welcome to the hospitality of his home than those denominated Bible Christians, and the ministers find in him a true, staunch, and generous friend.

Rev. EDWARD CHARLES BARTLETT.

JAMES Bartlett, father of the subject of this sketch, was a Bible Christian minister of forty years' standing, and a revivalist of great power. His son has inherited in some measure this useful gift, and is manifesting it in successful forms in the circuits in which he labours. Born at Timberscombe, in the Kingsbrompton Circuit, on January 27th, 1867, he was converted at Shebbear College in the winter of 1879, largely through the influence of Samuel Pollard and Maurice Hocking, his schoolfellows. Partly through obstacles placed in his way by others, he did not continue for long the Christian attitude he had assumed, and gradually receded to his former manner of life. In this condition he remained for several years. Returning to his father's home at South Petherton, young Bartlett became a monitor and pupil teacher at the school there. He worked hard preparing for a scholarship, but his health suffered, and as his illness was of some months' duration, his post as pupil teacher was filled by another, and he was compelled to begin life again. On going to Taunton, where he entered upon a business career, he associated himself with our church, and became Sunday school teacher and organist. It was here, in 1886, through the kind-

ness and sympathy of Rev. W. Higman, that he was led back to Christ. It is significant that, whilst Mr. Bartlett owes his fellowship with Christ to the tender sympathy of Mr. Higman, he (Mr. Higman) attributes his conversion to the



ministry of Mr. Bartlett's father. "None of us liveth to himself."

In 1887 his name was put on the plan as a local preacher, and in the following year he proceeded to London, joining the church at Forest Hill during the ministry of Dr. Keen. Here he made himself useful by singing in the choir and engaging in

Sunday school work. But he was not satisfied, and felt constrained to offer to continue the work his father had laid down. At the Conference of 1890 he was received as a probationer, and after the usual term was ordained at Redcliffe Crescent Chapel, Bristol. In August, 1896, he was married at Tavistock to Miss Beatrice Lang, whose parents are devoted Bible Christians, and whose interests are manifest in every good work. Redruth and Camborne, Tavistock, Devonport, Portland, and Weston-super-Mare have been the spheres of his active ministry, and at present he is doing useful work in the Swansea Circuit. His practical interests have been confined almost exclusively to circuit work. But he is still under mental discipline, and is pursuing the course marked out in his earlier years. As a lad at Shebbear he took certificates for languages and music, and these subjects still fascinate him. He has a fair acquaintance with Latin and French, and when a probationer he commenced Greek. To these, with the assistance of a local Rabbi, he is adding Hebrew, thus preparing himself to become one of the best linguists in the denomination. Languages and music occupy his leisure hours, and are just the only forms of recreation in which he indulges. More than one hundred devotional tunes have been composed by Mr. Bartlett during the last fifteen years. Some of them have appeared in the *Bible Christian Magazine*, and have been much appreciated, many of the tunes having won the favourable opinion of musical experts.

These forms of service, or of recreation, however, are simply the methods he adopts for the

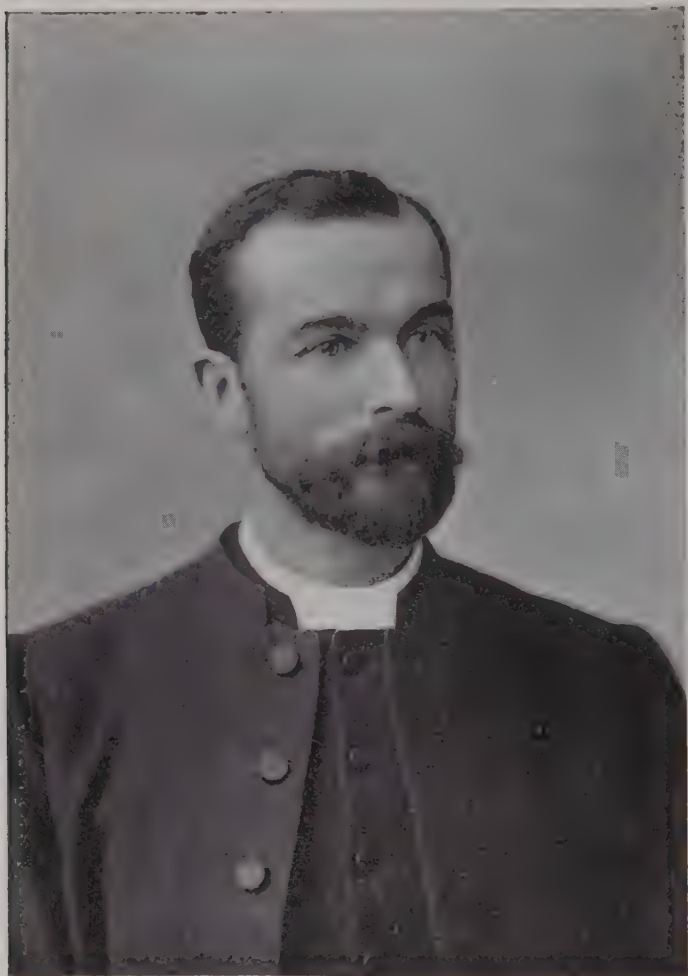
relief of pent-up energy. His mind, soul, and heart are in sympathy with the work of evangelism, and to this he gives his best. He is his own "special missionary," and the success he attains is known to many souls, who have been brought into the light that never fades by his fervent and forceful appeals.

Rev. WILLIAM ROBERT A. BUDD.

MR. Budd was born at Ashburton, in Devonshire, in April, 1869, and when only twelve months old had the misfortune to lose by death his father. His mother's influence was the most potent in the earlier years of life, and to her he owes what is noblest and best in his experience. From the time his feet were capable of carrying him he has manifested an interest in the Sunday school, and at the age of eleven he professed conversion. He commenced Christian work by lighting the fire in winter time for the junior society class. Early becoming a Sunday school teacher, he was so successful, and manifested such keen interest in the work, that he was promoted to the office of secretary. At nineteen he began to fill a wider sphere, and in 1891 he offered himself as a candidate for the ministry, and entered upon a course of study at Shebbear College.

In 1892 he was sent to the Okehampton Circuit, and here he read for the first time of the Christian Endeavour movement. Seeing its possibilities, he

called the young people together, explained his purpose, and established a flourishing society. His interest in the society was rewarded with a very



handsome present. From Okehampton he proceeded to East Cowes, where he was successful in building a new chapel. He was elected President of the Isle of Wight Christian Endeavour Union.

After three years' service here he was appointed to Ilfracombe, where he remained two years. Up to the present, however, his most successful service has been rendered in the Chatham Circuit, where he remained the full term of four years. During his ministry at Luton Road Church (Chatham) new class rooms were built and a new organ erected. His interest in the young won him the title of "The Children's Preacher," and supplied the reason for his election to the presidency of the Rochester, Chatham, and District Christian Endeavour Union, and also to the presidency of the Sunday School Union for the same area.

Like the majority of his ministerial brethren, he has suffered considerably from the lack of early mental discipline. The first half of his life afforded him but few, if any, advantages for mental culture, but he has put himself into contact with good books, from which he has derived considerable pleasure and profit. His style of preaching is evangelical, thoughtful, and earnest.

Rev. ERNEST EDWARD LARK.

THE subject of this sketch, in company with a few of his ministerial contemporaries, claims apostolic rank on the two-fold ground of genealogy and spiritual fitness. The son of a well-known and veteran minister, he has chosen to follow the "high calling," and to minister to the spiritual needs of the unenlightened. Born at Penzance in 1870, his birth unto ever-

lasting life was experienced during a revival at Shebbear College, when Rev. John Gammon was governor. On leaving college commercial life claimed his attention, but not with such exclu-



siveness as to prevent him from participating in religious work. His father being then pastor at Lee, Mr. Lark manifested keen interest in all branches of church service, and filled such offices

as sidesman, local preacher, secretary, and then superintendent of the Sunday school. He entered upon the wider sphere in 1892, and received an appointment to the well-known training ground for young men, the Kilkhampton Circuit, his pastor being the Rev. W. Lee, then President of the Conference. In 1894 he was sent to Torquay, having special charge of the church at Paignton, which under his ministry experienced considerable prosperity. Ordained at Portsmouth in 1896, he proceeded to Exeter, where he remained two years, giving place at the end of this term to a second married preacher. He was appointed to superintend Fawcett Road Church, Portsmouth, at the Conference of 1898, and thence he went to Bradford, taking the position of a married preacher. Here his task was not the easiest, but his work was successful. From the North, after three years' ministry, he passed to the South-East, having received an invitation as second preacher to the Chatham Circuit. Each minister in this circuit is practically pastor of the church for which he is responsible, New Brompton, Luton Road, and Union Street being the principal churches in the town. At New Brompton, during Mr. Lark's ministry, the church has enjoyed unprecedented prosperity, and never has it been better prepared to fulfil its mission to the people than at present. One of the principal features of the work is the development of the church along institutional lines. The Young Men's Institute is in a flourishing condition, and is proving a useful adjunct to the Sunday school and Christian Endeavour Society. A broad interpretation is given to the mission of

the church, Mr. Lark and his officers deeming it perfectly consistent to make provision for the social as well as for the spiritual instincts of the people, especially of the young men.

Although comparatively young, for five years he held the office of District Chapel Secretary, and during his fourth year at Chatham was Superintendent of the District, a post rarely filled by one so young. When residing in Bradford he was joint secretary of the local Free Church Council, and during his term of office it entertained the National Free Church Council at its annual gatherings. As a token of appreciation of his services in connection with this event, the local council presented him with £25 and a gold watch. A thoughtful preacher, with a tendency to view things from the philosophical standpoint, his sermons appeal to both the intellect and conscience. A few of his discourses have been honoured with a place in the *Christian World Pulpit*; but, apart from contributions to the now defunct *Young People's Magazine*, he has done little with his pen. At the Conference of 1906 he was appointed to Kilburn, whither he proceeded in the spirit of earnestness and hope, and with prospects of a most successful pastorate.

Rev. RICHARD KELLY.

IT has been given to Mr. Kelly to see sights and hear sounds not vouchsafed to all his confrères. In an isolated spot he first saw the light of day; in an isolated spot, too, he first saw the vision that determined the whole of

his future career: and in many isolated places since then has he found himself, endeavouring to disclose to others the sweetness and comfort and strength which that vision brings. It was at Tor, on the borders of Devonshire, where Mr. Kelly



was born on August 18th, 1839. His parents were "plain people, with plain names." There was little either in the home or the neighbourhood to create or inspire religious interest, hence he was approaching manhood ere he experienced the

power of the vision which for nearly half-a-century has illumined his life. It was at Christow, another out-of-the-way and comparatively unknown spot, where to him the vision was given, and at this time he was nearly nineteen years of age. He "saw the way, and entered." Following apostolic precept and example, being himself "in the way," he diligently sought to bring others. Returning to his parents' home at Mill Hill, two miles from Tavistock, he entered with zeal upon Christian work, seeking first the salvation of his own household, most of whom subsequently shared his joy. He became class leader, Sunday school teacher, and chapel steward. After serving six years in the Tavistock Circuit as a local preacher he offered for the ministry, and was appointed to Chagford. The prospect in the circuit was not encouraging, and there were subtle temptations to leave it. The societies were cold, the congregations small, the young people undevout and unsaved, and the "quarterly meeting clouded and discouraged with a heavy deficiency." But a breath from heaven swept down upon the circuit, and in three years a transformation was effected. Whilst labouring in this circuit Mr. Kelly was commissioned to investigate the religious needs at Okehampton. The denomination was not represented there, and Mr. Kelly was sent forth to do his best to open up a mission. The cottage where he was supposed to hold the first service was suddenly closed against him, but some good angel had touched the heart of the landlord of the "Star Inn," and he felt constrained to offer for the service the room above the bar. More than

thirty persons were converted, some of whom are members of the church to-day. Mrs. Kelly was one of the first converts—she was the first organist after the chapel was built, and for years was one of the leaders of the society.

Ordained at Zion Street Chapel, Plymouth, in 1870, his next appointment was to the Kingsbrompton Circuit. Requested by Conference to go North, he proceeded to Millom, in Cumberland, where many families from Devon and Cornwall had migrated to work in the iron mines. During his stay in this district he was successful in opening places at Haverigg, Dalton, Barrow, Swarthmoor, and Ravenglass. Whilst here he married Miss Mary Burston, but the union extended less than six months, and he was left in desolation and sorrow. Soon after this sad experience he offered for South Australia, and previous to leaving married as his second wife Miss J. A. Ward, who has ever been a worthy help-meet. Arriving in Adelaide in 1873, his first appointment was at Moonta, a mining district then in the height of its prosperity. A great revival soon broke out, several hundred persons were converted, some of whom developed into excellent ministers and workers. The Rev. Octavius Lake, by his devotion, did much to extend and consolidate the movement. In 1878 it was decided to open Port Adelaide, and Mr. Kelly was set apart for the work. Two chapels were built, and many conversions were witnessed. One of the converts was Charles Martin, the President-elect of the United Methodist Church of South Australia, whilst others became ministers in other denominations. At Bowden, after years of reli-

gious sterility, a revival broke out, and over sixty persons were received into the church. In 1885 Mr. Kelly returned to England, and spent the first year after his return in conducting special missions at Holsworthy, Truro, Exeter, and other places. Since then he has spent four years in each of the following circuits—Holsworthy, Bodmin, Tavistock, and Weare. From Weare he proceeded to Sittingbourne, thence to Crondall, where he now resides.

The evangelistic note was struck at the commencement of his ministry, and to this he has been true during the succeeding years. Fervent and devout and zealous, his has been the joy of the reaper as well as of the sower, and multitudes have fallen—but have fallen to rise again—beneath the rapid sweep of his sickle. In both England and Australia he has sown and reaped, and the reaping has been of the most delightful character. Called of God and used by Him, Mr. Kelly has been the instrument of enriching the church and the world, and of adding to that wealth of life which perishes not with the using.

Mr. THOMAS GREENSLADE LUXTON

(CHERITON FITZPAINE).

MR. Luxton is one of the most valued laymen in the Tiverton and Bampton Circuit. He is the son of the late Mr. John Luxton, builder, and was born in March, 1851. In his boyhood days there was no Bible Christian Chapel nearer than Bampton, a distance of four miles; but he recalls

accompanying his father occasionally to a small Wesleyan Chapel at Clayhanger Moor, and also attending a Sunday school at Shillingford, conducted by the Baptists. Generally, however, the family worshipped at the parish church, which was within



easy distance. When about twelve years of age he had a very trying illness, and his life was in the balance. This gave a serious bent to his mind—a spiritual impulse came to his heart, and he evidenced a desire for the best things.

Whilst still a lad he was moved to service for the Master, and in quite a peculiar way. There was a piece of waste land near his home where the gipsies were accustomed to encamp, and feeling that they were a neglected people, he took his Bible and went to them on the Sunday and read and prayed with them—a thoughtful concern for their spiritual welfare which they appreciated, and which, there is reason to believe, was attended with blessing. In early manhood Mr. Luxton made the acquaintance of the Mantle family—for a long time deeply-interested and valued friends at Luckwell Bridge, but now of Rhyl, Bampton—and accompanied them to our services. He soon became much interested in our work, and his name was placed on the circuit plan by Rev. W. H. Hill. For some years prior to and after his marriage Mr. Luxton followed his father's business. Subsequently he commenced farming, living for eight years at Bremridge, in his native parish, and for the last eighteen years at Forde, Cheriton Fitzpaine. As a man of business he has had a most successful career, and for many years has played a leading part in the work of the church. He was for several terms a member of the old School Board—for some time its chairman—and has been for years one of the guardians and district councillors of his parish. He is also chairman of the Cheriton Fitzpaine Dairy Company. But he is ever at his church's call—her interests are his first concern. For seventeen years he has held the position of circuit steward, and for a layman has had the almost unique experience of attending the last seventeen Conferences—in recent years

often as the legal representative of the Exeter district.

Mr. Luxton is one of Nature's gentlemen—intelligent, thoughtful, gentle, kind, and helpful. His love for the Saviour and the Bible Christian Connexion is deep and strong, and the prosperity of the work is his chief joy. In the enterprises and activities of the circuit he has borne, and still bears, a noble part. It should be said that Mr. Luxton is happily wedded to Miss Mantle, of Rhyl, by whom he was first introduced to the Bible Christians. During the intervening years she has done much to facilitate her husband's success, and encouraged him in the service of the church into which she was born, and of which she has ever been a faithful daughter.—(E. H.)

Rev. JOHN RAWLINGS.

ZELAH, a small village distant about five miles from the city of Truro, is the birth-place of the subject of this notice. He is the offspring of parents whom to know was to esteem and love. His parents' house was the recognised "home" for both itinerant and local preachers, and such were their love and respect for the servants of Christ that, however humble the social position of the messenger, the highest seat in the household was invariably accorded him. Since the writer of this notice, when serving as a local preacher in the Truro Circuit, more than once enjoyed the hospitality of the home at Zelah, he is able, as a personal witness, to testify to the

abounding love and devotion which characterised for long years the heads of this household. Bright and cheerful souls were they, whose hearts were ever aglow with the love that is mighty to constrain and serve.



On his mother's side, the subject of this sketch is linked to one of the wisest, noblest gentlemen in England—a man of such encyclopædic knowledge, political and philosophical insight, intellectual grasp, and moral integrity, that few can be found

worthily to stand by his side. The grandmother of Mr. Leonard Courtney (now Lord Courtney) and the grandmother of Mr. Rawlings were sisters. Mr. Rawlings therefore has the distinction of being related to one of England's noblest prophets, and, by virtue of this relationship, claiming more than usual interest in the House of Lords.

When a lad of about fourteen he, with many others, attended mission services conducted by the Rev. Uriah Symons, of the Episcopal Church of America, and at one of these services he was converted. The mission was productive of most wonderful results, and was for long spoken of as "the great revival." Entering heartily into Christian work, Mr. Rawlings became a Sunday school teacher, and subsequently a local preacher. He entered the ministry in 1876, during the pastorate of the late Rev. T. C. Penwarden, and was ordained in 1880. Among other circuits in which he has laboured are Cleveland, Liskeard, Chepstow, St. Austell, St. Columb, Tavistock, Bradford, and Newport (Mon.).

Loving the denomination with an intelligent love, kindled and fed by his parents in their village home, he has ever manifested the truest interest in its welfare, and has contributed to its spread and progress no small portion of his strength and life. Unassuming and unambitious, he has done his work quietly but effectively, with results well known to those most intimately concerned. In Mrs. Rawlings he has a successful coadjutor and companion, one who enters sympathetically and earnestly into the multifarious relationships of social and church life.

Rev. THOMAS QUANCE.

IT was at Badgelake Farm, in the parish of Langtree, where the subject of this sketch was born on the 29th June, 1864; and it was in a little Baptist Chapel, in the parish of Newton St. Petrock, at a mission conducted by the Rev. W. F. Price, where he was born anew. It is a tribute to the silent but effective Christian influence of his brother to confess that it was through him that Thomas surrendered his young life to the Master. Commencing family prayer soon after the death of the father, this worthy son exerted such an influence upon his younger brother that submission to the same Lord was almost inevitable.

For two or three years prior to entering the ministry he laboured as a local preacher in the Shebbear Circuit, where he came into contact with the gracious personality of Rev. Thomas Braund, by whom he was deeply impressed. After spending two years at the college he entered upon the full work of the ministry, and four years later (1890) was ordained at the Penzance Conference. His first circuit was Scilly Islands, whence he proceeded to Northlew, and then to Helston. Having spent four successful years in the Chatham Circuit, by invitation of the Missionary Committee he accepted an appointment to Birmingham, where he was responsible for commencing a new cause at Small Heath. Leaving the Birmingham Mission on account of ill-health at the expiration of the second year, he removed to Eastleigh, in the

Southampton Circuit, where he remained five years, and was successful, in co-operation with the friends, in building a new church. This was the commencement of brighter days, and at the end of his term he had the joy of seeing a large con-



gregation, and a considerably increased membership. In 1905 he was appointed to Portland.

His chief energies as a minister have been devoted to the young. In serving their interests he takes deep delight, and, wherever his location,

he invariably seeks to come into close touch with the young life of his congregations. On removing to Portland he discovered that there was no Christian Endeavour Society. In the following November a society was formed, and within two months the membership rose to sixty, with an average attendance of fifty. These were not nominal but *real* endeavourers, since at the bazaar, held after the Conference of 1906, these young people were successful in handing to the treasurer the sum of £37.

A good visitor and an industrious worker, caring particularly for the young life of his flock, Mr. Quance has proved himself a useful minister of Christ, and a loyal devoted servant of the denomination.

Mr. WILLIAM G. POLSUE (Truro).

ABOUT half-a-mile beyond the city of Truro, on the Falmouth road, is a place which bears the peculiar name of Plynts Barn, and here, on March 27th, 1844, the subject of this brief notice was born. There being at that period no Bible Christian Sunday School in Truro, he attended the Wesleyan School. Ten years later a school was established by our own people, and young Polsue transferred his interests. Receiving promotion to the office of junior teacher, in 1862 he became secretary, which position he filled for more than a quarter of a century. In the same year of his promotion to the secretaryship he was converted, the fruit of a great revival, in which

over one hundred persons professed conversion. For about fourteen years he was a class leader, and for five years he filled the office of circuit steward.

Remembering the devotion to the Truro Church manifested by the family bearing the name of Polsue, and remembering, too, that it includes the devotion of the grandfather, father, and grandchildren, covering a period of about half-a-century, one is glad of the privilege of recording the few facts mentioned in this brief sketch. For many a long year the name of Polsue will be closely associated with the church where the writer spent so many bright and pleasant hours.

Rev. WILLIAM LANE GIBBS.

ONE can scarcely reflect upon the personnel of the ministry of the last half-a-century without being impressed with the large number of men who have had the good fortune to be born in a village. As one scans the list of ministers in the Minutes of Conference the fact is disclosed that, from the year of Frederick William Bourne's entrance upon the work of the ministry down to the present day, a very large proportion of the ministers first saw the light through a village window. Did space permit, it would not be difficult to prove that some of the most successful ministers emerged from the villages of Cornwall, Devon, Somerset, and Kent. Serious would be the deprivation if the names of those brethren born in villages were obliterated from the

Connexional roll. When one thinks of Shebbear, Woodchurch, Roche, Coverack, St. Blazey Gate, Bridgerule, Morchard Bishop, Draycott, Pencarrow, Marhamchurch, &c., and the contribution made by these places to the ministry of the Bible Christian Connexion, one sees at a glance the indebtedness of the denomination to the village life of the country. This is scarcely the place to philosophise



—attractive as the subject is—on the centripetal and centrifugal forces in village life, and their action on the life and experience of the community ; but as a denomination we have the assurance that the centrifugal forces from our village churches have contributed not a little to the spiritual and intellectual wealth of the ministry, and to the permanent enrichment of our town and city churches.

The subject of this notice was born in the quiet, peaceful village of Marhamchurch, on November 26th, 1865. To the influence of the Sunday school, and the devotion of his widowed mother, he owes an everlasting debt of gratitude. Converted when twelve years old, he became a local preacher at the age of eighteen, mainly through the influence of Rev. J. Morris. Uncertain as to whether his health and strength were equal to the demands of the itinerant ministry, when about twenty-two years of age he went to the Week St. Mary Circuit to test his powers of endurance. At first one service only was a tax upon his strength, and his voice was unequal to the strain of a second sermon, but care and perseverance have won the victory, and now he is capable of discharging the full duties of the ministry. His first appointment was to the Forest of Dean, and since then he has laboured successfully at Redruth, St. Austell, Jersey, and Cardiff. His wife, whose assistance in his work he highly appreciates, is a daughter of the late Mr. Shepherd, of Treworgie Barton, in the Week St. Mary Circuit, a man whose house was ever a home for all Bible Christian ministers, and under whose roof many of them have frequently found rest and shelter and refreshment.

Mr. Gibbs is a lover of good literature, a capable preacher, and a conscientious worker. For the pulpit and the platform he makes the most careful preparation, and, using the pen freely prior to the delivery of his sermons, he exercises more than usual care in the selection of words and in general phrasing. Although physically not the strongest

of men, he has done useful work, and has won the respect of the churches he has served by his fidelity and industry.

Rev. JABEZ DREW.

son of the manse, Mr. Drew entered the ministry in 1874, and has travelled in the following circuits:—Devonport, Newport (I. of W.), Bristol, Shanklin, St. Austell, Penzance, Aberavon, Millom, Falmouth, Chatham, and Holsworthy. He has the reputation of being the “silver-tongued” preacher of the denomination. A lover of good literature, and a devourer of modern publications, he is the happy possessor of a well-stocked library, which he uses with benefit to himself and to his congregation. To the regret of his ministerial brethren, and with certain loss to the denomination, his voice is never heard at the Annual Conference, and rarely does he attend the gatherings in a representative capacity. More than once the honour has been proffered him of preaching the official sermon to the Conference, but in vain. Excessively modest, and in a measure diffident of his own powers, he courts the quiet places, leaving gladly to others positions of authority, popularity, and power. A “brother beloved,” with a winsomeness of spirit and character admired by all, he is appreciative of the mental and spiritual possessions of others, and is ever ready with words of sympathy and encouragement. Had he a particle of ambition for office, long ere this he would have passed through

the Chair, but the "seats of the mighty" have for him not the slightest attraction, and he is content to do his work in the lowlier sphere "in quietness and strength," and to wait until the morning for the crowning honour.

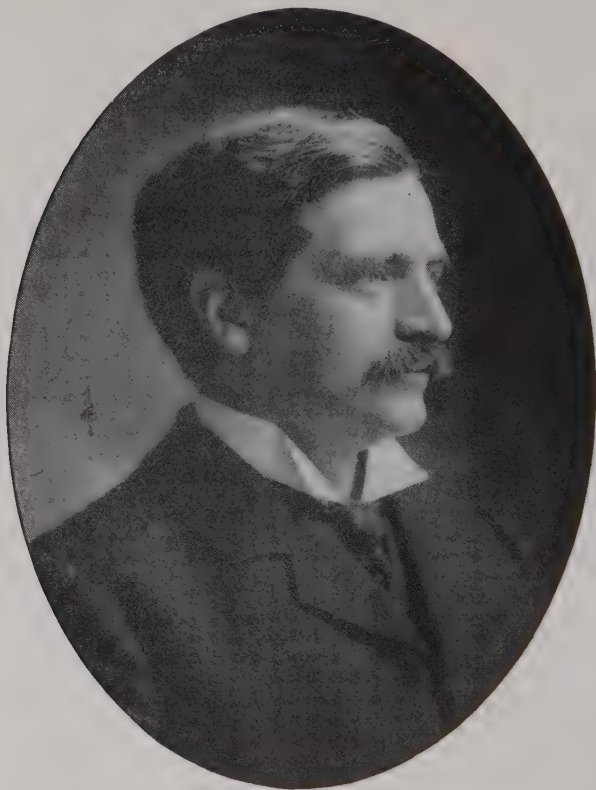
Mr. WILLIAM B. LUKE, J.P., C.C.

(KILBURN).

DURING his less than fifty years the subject of this sketch has witnessed many strange sights, heard a number of strange sounds, and played many parts. An old Shebbear boy, and a son of the manse, he has attained a commanding position in the denomination, and secured for himself a place on the long roll of honourable laymen. His intellectual stimulus was received at Shebbear College, under Mr. T. Ruddle. In an open competition for the Civil Service he secured first place, and for about twenty years served at Somerset House. Retiring unusually early in life, he has devoted his leisure to good works of various kinds.

The eldest son of the Rev. William Luke, and a son-in-law of the late Rev. Frederick William Bourne, Mr. Luke has evidenced considerable interest in denominational affairs, and contributed not a little to enlarging the Connexional outlook and vision. He was one of four laymen chosen to represent the English Bible Christian Methodist Conference at the Methodist Ecumenical Conference at Washington, and again, in 1900, he

was one of five laymen selected to represent the denomination at the Ecumenical Conference in City Road Chapel, London. When the Connexion's Finance Board was constituted Mr. Luke was the lay representative chosen to serve. When the *Young People's Magazine* was started Mr. Luke



undertook the duties of editor, surrendering them after awhile to the Rev. C. G. Hawken. On the *Free Methodist* becoming the journal of the three denominations—the Methodist New Connexion, the United Methodist Free Churches, and the Bible Christians—Mr. Luke became responsible

editor for the Bible Christian section of the paper, and to it he contributed week by week critical notes of a healthy, breezy character. He is the author of a life of the late "Sir Wilfrid Lawson," and has also written a brief biography of "Lord Milner." At present he is engaged in preparing "Memorials of Frederick William Bourne."

In social and administrative work he manifests keen interest. At Kilburn, where he resides, he has for long held a prominent position. He was thrice elected a member of the Willesden Local Board of Health, and for a number of years was a member of the old School Board. He is now a member of the new educational authority, and its vice-chairman. He serves as chairman of the Technical Education Committee, is deputy-chairman of the Harlesden Petty Sessional Division, a Justice of the Peace, and a member of the Middlesex County Council. Ever seeking to move upward, at the General Election of 1906 he sought to enter Parliament as member for the Honiton Division of Devon, but the personal, social, and political forces arrayed against him were irresistible, and his opponent (Sir John Kennaway, one of the most highly respected gentlemen in England) was re-elected with a large majority. Mr. Luke, however, "fought a good fight," maintained his political faith, won the admiration and affection of hosts of the constituents, scattered broadcast over the division the seed of a future political harvest, and wound up a few months later with receiving from his admirers a tangible and valuable expression of their appreciation and goodwill. Still in the prime of life, with broadening vision and stronger grip

of the fundamental principles of sociology and political science, there is yet a future for him on the green benches of the House of Commons, where he will acquit himself with credit to the denomination, and with advantage to the Liberal party and the nation.

Needless to say, in the life of the Connexion, especially in its legislative and administrative aspects, Mr. Luke is a potent force. As a speaker, he takes a foremost place. In discussions and debates at Conference he invariably stands upon the highest planes, and views things from the broadest standpoint. More than once he has been observed to lift a debate to the highest level, and to bring to it the breath of a noble humanitarianism. With subtle ecclesiastical distinctions he manifests but little sympathy, preferring to relate his mind and heart to those subjects which have their abiding roots in human nature and in the broad facts of human life. Felicitous in speech, keen in perception, and gifted with the power of weaving into beautiful word fabrics the silken threads of luminous thought, he is one of the most captivating of speakers, to listen to whom is invariably a tonic, a stimulus, and a delight.

Rev. JAMES SELDON.

FOR long the subject of this brief sketch was desirous of becoming a Christian, but he was hindered by the remembrance of his own moral infirmities. He once confessed that at one period, when reflecting upon the sins

of his youth, he expressed regret that life had been given him. This, however, was but a passing phase in the experience of youth, for when the change of mind and heart came, the delights of life were welcomed and enjoyed. In a dream the Lord spoke to him, and not in vain, since rest of mind and soul immediately followed. Contemporary with his conversion came the call to Christian service, and he resolved to devote himself to work for the salvation of others. Entering the ministry in 1877, among other circuits in which he has laboured are Helston, St. Austell, Newton Abbot, Southampton, Bodmin, Blaenavon, Week St. Mary, Kilkhampton, and Barnstaple.

A diligent pastor and a thoughtful preacher, loyal to the best traditions of the denomination, he has rendered nearly thirty years' useful service. The possessor of an active imagination, he has exercised it in writing a story, entitled "A South African Gold Mine," which appeared in the *Young People's Magazine*. He also contributed to the *Bible Christian Magazine* a few years since several interesting chapters on "Uncle Will Allin." Imagination is one of his best mental endowments, and being sanctified to the highest uses, it is a possession for which he might well feel proud and grateful, since it helps in the interpretation of the varied phases of life, and not infrequently prevents one from perpetrating blunders which otherwise would be inevitable. A little imagination and a particle of humour are ingredients in one's mental constitution of far more value than silver and gold, and in comparison they are as the dust of the earth.

Rev. LEWIS SAVIN, M.R.C.S., L.R.C.P.

THE subject of this notice entered the ministry in 1887 from the church at Faversham. The son of devoted Bible Christians, he received his religious impressions in the Sunday school at Abbey Place—a spot sacred to many hundreds of souls, and where multitudes have been enriched with the best benedictions of life. After doing useful work in his own circuit, he consecrated himself to the full work of the ministry. His life, however, was not to be spent in the work at home. His was to be the honour of serving the Lord Christ as a medical missionary in the distant fields of China. Years of preparation were required for this kind of service, and Mr. Savin set himself resolutely to the task.

To the denomination, the thought of having a medical missionary in China was a new conception. Hitherto in missionary work preachers had been sent forth to proclaim the “good news of the Kingdom” by fervent speech alone, but in the work in China the same good news was to be proclaimed through the deft touch of a kindly hand. For several years Mr. Savin was in regular medical training under the kind supervision of Dr. J. L. Maxwell, formerly a missionary in Formosa. He was a good student, and in due course passed his examinations most creditably. He embarked for China on December 20th, 1895, but was unavoidably delayed after reaching Shanghai, so that he only reached his destination in October, 1896.

The story of the Boxer rising, and the danger to which the missionaries were exposed as the result of the riot in the Province where they were working, having been already told in another connection, it is unnecessary to enlarge upon it here. Suffice it that Dr. Savin and his wife had a wonderful escape, and came to England, and the



thrilling story they related to the home churches of their marvellous deliverance made an impression which will not easily be erased. Returning to their work in China, Dr. and Mrs. Savin consecrated themselves fully to the tasks set before them, and the last report from Dr. Savin shows how great those tasks are, and what courage, patience, and perseverance are required to perform

them. An extract or two from the Medical Report of 1905 will make this statement luminous :—"The medical work has been carried on under difficulties. The dispensary has no waiting-room accommodation, and the person in charge lives away from the scene of his work. The dispensary is often crowded during the summer with Chinese mothers carrying crying babies, and it becomes insufferably hot and stuffy. The majority of ailments attended to are ordinary and trivial, but their treatment requires patience and attention. Each patient, if he is able, is expected to pay thirty cash for his medicine—a little more than the cost of a meal. Some, however, are so poor, that one is obliged to excuse even this small payment. The work is often dull and tedious, but it is work worthy of being well done."

In 1898 Dr. Savin married Miss Kate Howe, who left England as a missionary to China with Mr. Grist on November 6th, 1896. She is the daughter of loyal Bible Christians in the Chatham Circuit. The writer was present at the Conference where she related the story of her call to the work, and remembers with distinctness the pathos of the scene as she described her experience of the crucial hour when the great surrender was made. Every heart was touched, and every eye with moisture bedimmed. In Mrs. Savin the doctor has a worthy help-meet. Of a bright and cheerful temperament, she carries sunshine in both her soul and her face. Devoted to the work of preaching and healing, both Dr. and Mrs. Savin are serving the highest interests of the denomination, the Kingdom of God, and of humanity.

Rev. SIMEON LOUIS WARNE.

BEGINNING his ministerial career in 1888 at Penzance, where he spent one year, Mr. Warne proceeded to the Truro Circuit, and thence to Devonport, and during his ministry here he married Miss Annie Roberts, daughter of the late Mr. E. Roberts, of Truro. His next appointment was to the Chatham Circuit, where he laboured four years, having special oversight of the church at Luton Road. In addition to ordinary circuit work, whilst in this district he made free use of the pen, and made considerable contributions to the Weekly Press on subjects affecting the religious and social life of the community. Returning to the Truro Circuit as superintendent, he spent four pleasant years with the citizens of this "no mean city," and assisted in the improvement and development of the school premises at the rear of the main building. On the late Rev. A. Trengove leaving Shanklin to take up the difficult work at Bristol, Mr. Warne was appointed to succeed him, and entered upon his work on the island in 1904.

Useful as his work has been, the best is yet to be done. He is the possessor of more than average gifts, and discipline and development alone are needed to qualify him to fill the highest positions in the Connexion. Gifted with an unusually rich voice—a beautiful instrument for transmitting to disconsolate souls the tender, pathetic music of the Cross—at his best he is one of the most impressive speakers of the younger generation of

ministers, and can move an audience to the depths. Self-confident, penetrative, fluent, and incisive, he possesses most of the qualities indispensable to an effective, popular speaker, and with his gifts and graces, he should have before him a bright and successful future.

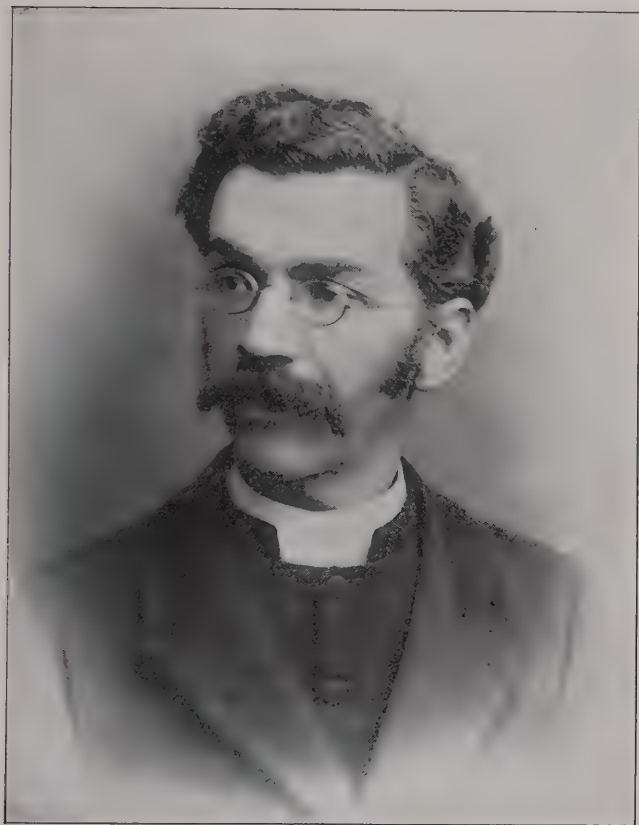
Rev. JOHN JAMES HART.

THAT the religious instinct varies in intensity and strength in different individuals is evident from the testimony of many. The subject of this notice never remembers the time when he did not experience religious emotions, and the desire to be used of God in preaching the Gospel. To the Sunday school and its workers he is greatly indebted, but it is chiefly to the late Rev. Samuel Allin that he owes his definite surrender to Christ. He became a teacher in Waterloo Road Sunday School, having as his colleagues Sam Pollard and William Ready. Open-air work was engaged in, and meetings were held for the furtherance of temperance.

In 1886 he entered the ministry, and was ordained at the Penzance Conference in 1890. Redruth and Camborne, Barnstaple, and Southampton were circuits served in the earlier part of his ministry. The period spent at Barnstaple will ever be memorable, since during a revival which then occurred one hundred and sixty persons professed conversion, and an enlargement of the chapel was necessary. From Barnstaple he was drafted to Southampton. Whilst at Brotton, in Cleveland,

the membership rose from thirty-five to seventy-five. Subsequently he laboured in Helston, Bodmin, and Sheerness, and is now stationed at Liphook.

Mr. Hart owes much to the influence of godly parents, who brought the quiet influence of their



lives to bear upon him when he was a child. At one time, under the influence of the late Dr. Moffatt, of missionary fame, he seriously thought of becoming a missionary, but Providence has guided him to serve the denomination to which

spiritually he owes so much, and to which he is now so closely attached. His wife is the daughter of Mr. Santo, a well-known Free Methodist in the little Cornish town of Lostwithiel.

Rev. WILLIAM TREMBERTH.

ALTHOUGH only thirty-eight years of age, Mr. Tremberth has had a most interesting career. Like so many other Bible Christian preachers, he is a Cornishman. He was born at St. Blazey Gate, but when very young his parents moved to the parish of St. Cleer, Liskeard, and for years his family attended the Wesleyan Reform Chapel, where his father was for many years superintendent of the Sunday school. But it was in the Bible Christian Church, Railway Terrace, that Mr. Tremberth, then a boy of sixteen, was converted, on the memorable occasion of one of the greatest revivals ever known in the society. This was the starting-point of his career. He commenced at once to read the Bible in earnest, and to improve himself. The first address he gave was in connection with a teachers' tea, and it evidently made a good impression, for he was soon approached by the brethren with a view to taking up the work of a local preacher. But the calling appeared so lofty and onerous that he declined. However, guided by their own impression of his fitness, and not his answer, he was recommended at the quarterly meeting, and on the next plan he had a few appointments. This was not of his seeking, but it was felt by him to be of

the Lord, so he buckled on the armour, and, accompanying Mr. W. Honey, a very generous, kind, and able local preacher, to Pensilva Chapel, gave his first sermon on the words, "I must work the works of Him that sent me while it is day." He



had a good time, and was encouraged. "Ah," said the good brother, "I am quite sure you will preach in Spurgeon's Tabernacle yet." The local preachers' examination he passed with honours. Two years later it was suggested to him by his

pastor that he ought to enter the ranks of the itinerant ministry, and in this direction his whole soul was moving. At the Conference, held in 1890 at Holsworthy, he offered himself as a candidate.

His first appointment was at Hayle, Cornwall. The society began to prosper, and the outlook became bright, but he was destined to go farther afield. Before the year was out he had made known a secret longing of his heart to become a missionary to the Chinese, and offered his services to the Missionary Committee in November. Thankful for the offer, and deeming him fit and qualified, he was accepted, and in January, in company with the Rev. J. Carter, he sailed in the *Chusan* for China. They landed on the 10th of March. What a strange world China appeared to him. In a conversation with a friend, Mr. Tremberth said—"I remember to this day the strange feelings that came over me when I saw a Chinese woman for the first time, with small compressed feet, and the horror and pity for the poor opium smoker in his rags and filth." He spent six months at the China Inland Mission Institute at Gankin, and passed his first Chinese examination. His companion, Mr. Carter, was taken from him, being stricken down with fever, with several other strong, able young men. Mr. Tremberth was designated for the province of Yunnan, and had to take the long river journey up the Yangtse of 2,000 miles. By this time he was to all appearance a Chinaman. He had shaved his head, bought a pigtail, and donned the celestial gown. At Chong-King he found there was a further journey of one month before he reached his destination. This he de-

terminated to walk in company with two C.I.M. missionaries. They walked on an average thirty miles a day, and in due time reached their destination. He there found the senior missionary ill with malarial fever, and with his limited knowledge of the Chinese language he had to hold the fort. Later he was sent with Mr. T. G. Vanstone to open the station of Tong Chuan—one of the prettiest stations in China. Here he settled with his wife, and eventually built a chapel and baptised several converts. Those were the dark days of the mission. Mr. Vanstone returned to England on account of illness, and Mr. S. T. Thorne died. After more than nine years he and his wife returned to England in time for another Holsworthy Conference. In 1900 they were prepared to go back to China again, but were prevented owing to the Boxer troubles. When the country quieted down, they faced China a second time with three children. His work this time was to build the training institutions for native evangelists and train men for the native ministry.

It is well known that Mr. Tremberth has a very high opinion of the Chinese, and he states that the longer he lived with them the more he appreciated their worth for moral stamina and trustworthiness. "In high positions," he says, "they are far ahead of the Japanese. This may be doubted by some, but time will prove my statement to be correct. Even in Japan itself the Chinaman is above the Japanese in positions of trust. The work among the Chinese is slow, but sure." Mr. Tremberth loved the work immensely, and his mission was on the eve of reaping a great harvest, when he was

obliged regretfully to leave it, and bring his children to England to be educated. It was a real grief to him, but there was, he thought, no other course open to him. Now that he is in England he still hopes to be able to help China. He wishes to tell the country how much injury she has wrought through the awful opium traffic.

Mrs. Tremberth went to China in 1892. Formerly she was a member of St. James's Church, Forest Hill, London, during the pastorate of Dr. J. O. Keen. After being two years in the country she became united in marriage to the Rev. W. Tremberth. She is a good Chinese speaker, passed all her examinations, four of them since her marriage. She is in every way a true help-meet of her husband.

Rev. FREDERICK JOHN JENKINS.

WALES and Jenkins are terms mentally almost inseparable. The subject of this sketch is a descendant of Welsh ancestors, some of whom lived for years at Aberystwith, subsequently removing to Chepstow and Cardiff. Born in the latter town, Mr. Jenkins was educated at the National and Wesleyan schools, also at two private institutions, one being known as the Adamstown Academy. On leaving school he became an apprentice to "Ye Antient Arte of Pryntyng."

The spiritual change in his life was effected in 1884, at a mission conducted by Rev. Thomas Cook, but the main factor in the change was the

potent force experienced in the ordinary services of the sanctuary. Soon after his conversion he joined the Independent Order of Good Templars. In 1885 he commenced work as a local preacher, and engaged in service for the Wesleyans, Primitives, and United Free Methodists, as well as for the Bible Christians. As a child he delighted to



conduct family worship, and usually the theme of his discourse was "The Holy Climate." With the intention of offering for the ministry, he attended the university evening class, also a theological class conducted by a minister of the town. In 1889 he entered on his ministerial probation, and four years later was ordained at St. Austell Conference. The

following year he entered on another probation, but as there is no fixed, definite period to this form of trial, equity demands that judgment be reserved. The circuits favoured with his services are Hatherleigh, Scilly Islands, Week St. Mary, Chepstow, Bodmin, and Weston-super-Mare. He has manifested considerable interest in the Christian Endeavour movement, and has been President of Weston and District Christian Endeavour Union. Although originally a printer, he has made but little use of the Press, his only productions being a few articles and poems.

A capable speaker, it is always interesting to listen to him, especially when he rises to address the Annual Conference on some matter affecting the interests of his brethren. Having something to say, he is rarely at a loss in knowing how to say it.

Rev. DIGORY JOSEPH ROUNSEFELL.

OF the number of young men who have entered the ministry during the last twenty years, few are better known in Bible Christian circles, or even beyond, than the subject of this sketch. The son of a deceased minister, and bearing an honoured name, by sheer force of character and industry he has forged his way to the front rank of the younger ministry. Early in his ministerial career an opportunity for service was presented him which has had far-reaching results. At the time no one foresaw the possibilities of the situation, and no one perceived the consequences to those immediately concerned.

Whilst it is true that men affect environment, it is equally true that environment influences men. And were it necessary, it could easily be shown that the social and religious environment, in which



for the last twelve years Mr. Rounsefell has exercised his gifts, has contributed in no small measure to the development of those qualities by which he is marked out from the majority of his ministerial confrères.

Born at Barnstaple in May, 1866, he became the recipient of the new life in Lake Schoolroom, Shebbear, when eleven years of age. After his education at Shebbear College, he went into the drapery business, and for seven years was a buyer in a large firm. His early association with the denomination, however, and the impressions received at home and at the college, turned his thoughts in the direction of the ministry, which he entered in 1890. The first two years of his probation were spent in the Taunton Circuit, after which he proceeded to Penzance. From thence he went to take the pastorate of Waterloo Road Church, and it is here where he commenced that work which has not only been one of the most distinguishing features of his personal ministry, but of the denomination as well.

The story of the commencement of the work at the "Old Vic. Theatre" has been often told, but since it is indissolubly bound up with the career of Mr. Rounsefell, it is worthy of repetition in this sketch. "I was at a private gathering of ministers," said Mr. Rounsefell, "when the spiritual needs of Lambeth were the subject of consideration. The Royal Victoria Hall was mentioned as the likely centre of a good work, and regret was expressed that such a fine building should stand idle on the Sabbath. Nothing, however, was done in the matter until our own church was closed for renovation, when we decided to hold a month's unsectarian services at the 'Vic.' The effort was so encouraging that we applied to the Bible Christian Missionary Society for help to repeat the experiment for a longer period. This was given,

and we found ourselves tenants of the Royal Victoria Hall for some thirty Sundays out of the forty-two. Everybody knows the 'Vic.'—it is their popular place of entertainment during the week. It was once a theatre, and it is now essentially a people's home of amusement, and has boxes, stalls, pit, balcony, gallery, and appropriate decorations. The building dates back to 1816, and in its early history it had the unenviable reputation of being one of the vilest play houses in the land. This you can see by reading Charles Kingsley's 'Alton Locke.' Since 1880 it has had a varied career, and for the last fifteen years it has been open during the week for scientific lectures, ballad concerts, operatic performances, music-hall entertainments, and temperance meetings. Our services at the Hall are always intensely evangelical. I came into the ministry to be an evangelist, and our work at the Hall is done with the one idea of evangelising the masses. We have taken as our motto, 'And on some have mercy . . . and some save, snatching them out of the fire.' Our subjects are announced so as to attract the man in the street. For instance, take the following—the subject is 'Alone in London,' and the first slide bears the text 'Without God in the World.' This leads me to speak of the loneliness of London life, the loneliness of guilt, the loneliness caused by failure of the world's friendship, and, finally, of Jesus Christ, the lonely man's Friend. In another case the subject is 'Dogged by a Detective,' and the text 1 Kings xxi. 20. Each address is illustrated by appropriate pictures and interspersed with familiar hymns. Of course,

we are forced, by the very nature of the case, to make a great feature of temperance work. We are also compelled to give a good deal of practical help, in the way of providing for the destitute families who are constantly appealing to us. The work is assisted by the Missionary Society with a small grant, and a collection is made at each service, but the bulk of the money is raised by private subscriptions."

A visitor gives the following description of a Sunday evening service at the Hall :—"The place," he said, "was crowded—probably more than two thousand being present—and they were people of all sorts and conditions. The overladen mother, old before her middle age, was there with her family of boys ; coster, labourer, and artisan were there also—a company of people by no means all poor and ill-to-do, but steady and respectable on the whole. No doubt wrecks were there, and men and women upon whom society had turned the cold shoulder ; but they must have realised before they had been long in this temporary refuge that here at least was to be found a helping hand and a brother's cheer. The service was such as appealed to all. The most cultivated person present must have grown interested, and the most ignorant must have heard a message which he could understand and take away."

Mr. Rounsefell possesses the spirit of intense earnestness, and appreciation of earnestness in any good cause is rarely withheld. Evangelistic fervour is one of the prominent, if not the distinctive feature in his work as a minister, and it is when he sets himself, in the fulness of his power, to

work out his mission along this line, that he reveals the strength of his spirit and his influence over men. The congregation to whom he ministers—the like of which in character, social position, and moral disposition is rarely gathered together in any part of the country—is by far the largest in the denomination. It is composed partly of the moral wastrels of life—men and women who, through heredity, environment, or wilful abuse of moral and spiritual gifts, have degenerated into a condition of almost moral helplessness, and become somewhat insensitive to moral and spiritual appeals. And yet this judgment must be modified, by reason of the fact that numbers have been lifted up by the Gospel which he has illustrated and practised with such winsomeness and force. And every winter the effects of his work are seen, although, in the very nature of things, it is utterly impossible to incorporate them in a numerical table. The results, direct and indirect, are beyond the conventionality of statistics, and can only be estimated and measured by the prophetic spirit that perceives the ever-widening process of spiritual power and thought. He lives daily in vital contact with life as it really is and not as imagined. The shadows of moral infirmity and religious decadence are ever encircling him; but he has the consolation of knowing that by his consecrated service he is helping to relieve the gloom, and making life less sordid and tragic. Living himself, in thought and spiritual experience, on the uplands, he is not content to abide there alone whilst so many are in the depths of darkness below, and hence he descends with strong arm and sympathetic

soul to touch the remnant of the angel that may still remain, that by its beating wing it may rise sufficiently high to find shelter and safety. He sometimes tells the story of the "lost and lone," the tragic experiences of those who sorrow over the "might-have-beens." And the story is always worth the hearing, if only to bring us into sympathetic touch with the brotherhood that live beneath the shadows. He is doing splendid work for humanity and the kingdom of heaven, and his evangelism spells physical and moral salvation to hundreds. Along his own lines he is a strong man, but he is not unconscious of his limitations. He is pre-eminently an evangelist of the nobler type, and is not without evidence that his gifts and graces are affectionately appreciated by those who do not think and work along his own particular lines. May his strength and influence for good increase as his outlook and experience widen.

Mr. Rounsefell married Miss Annie Rattenbury, youngest daughter of the late Mr. Joseph Rattenbury, of Plymouth.

Mr. GEORGE JOHNSON (Gloucester).

THE subject of this sketch was born at Yorkley Slade, in the Forest of Dean, in 1867. He was converted in 1882 in a rather remarkable manner. He and four other youths were out "bon-firing" on Guy Fawkes night, when someone suggested that they change the fun and go to the prayer meeting, which was then being held in the chapel. Here five faithful

brothers were praying, and when half-way through the prayer meeting these five youths came in "to have a bit of fun." The Holy Spirit apprehended them, and all of them were convicted and converted. Mr. Johnson lost no time, and



commenced preaching at the age of sixteen years. He is much indebted to Rev. George Holmes for the interest he took in him, and still speaks with gratitude of his former pastor.

In 1893 he became circuit steward of the Forest of Dean Circuit, but did not serve his full time, as

he removed soon after to Gloucester City. Here he was connected with the Primitive Methodists until late in 1901, when he and one or two other Bible Christians became the pioneers of our work in the city. Mr. Johnson has proved himself a loyal son of the denomination, his loyalty and service during the first year of work at the Wellington Hall demanding no inconsiderable amount of energy and self-denial. With one or two exceptions, he was present at every Sunday and Thursday service, attendance at the latter sometimes involving considerable inconvenience and sacrifice. But he feels well repaid for his fidelity now that he sees the magnificent block of buildings, and contemplates the progress of the church.

He was elected the first superintendent of the Sunday school in the new buildings—a post he has ever since held. He was also the first circuit steward, and represented the Gloucester Church at the Newport and St. Austell Conferences, where he created a favourable impression by his manifest sincerity and ability. He is a keen business man and an able preacher, to whom the Connexion is greatly indebted for excellent service ungrudgingly rendered.

Rev. CHARLES ALFRED ASHELFORD.

A descendant of a family intimately associated with the Bible Christians in Jersey for three-quarters of a century, Mr. Charles Ashelford bears a name familiar to all acquainted with the denomination in the Sunny

Isle. His maternal grandmother joined the church in the early part of last century, and at present her grandson (Mr. E. J. Ashelford) holds an important official position in the church at Great Union Road.

Born September 25th, 1871, the subject of this notice joined the church shortly after his fifteenth birthday, and almost immediately undertook work



in the Sunday school. When about twenty-one his name appeared on the plan as a local preacher, and within nine months from this time he was accepted as a candidate for the ministry. Two years were spent at Shebbear College, and whilst there he won the honours prize with certificate in the annual examination in Christian evidences. His first appointment was at Penzance, and since then he has laboured in Devonport, Chichester,

Torrington, Shanklin, and Bradford. In 1902 he was chosen President of the Isle of Wight Sunday School Union. Early in 1905 an extraordinary revival was experienced at Torrington, and for eight weeks the churches were crowded nightly. Into this revival Mr. Ashelford threw his heart and soul, and about fifty persons were added to the church over which he presided. The same year he was elected President of the Torrington and District Free Church Council. In the Christian Endeavour Movement he manifests considerable interest. Heartily supporting him in his work is his devoted wife, the eldest daughter of Mr. T. Ruddle, of Shebbear College.

A preacher of considerable ability, and an admirer of Browning and Ruskin, his sermons breathe the spirit of optimism, and to him the golden days are not in the past, but in the future.

“God ’s in His heaven—

All ’s right with the world.”

The best is yet to be. And here he is apostolic, since a greater than he has declared that there shall be a new heaven and a new earth, wherein dwelleth righteousness.

JOHN & ELIZABETH TREGELLAS HANCOCK.

A SON'S TRIBUTE.

THEY were both born in the quiet, untravelled parish of Withiel, a pretty little spot midway between the seas that wash the shores of the Western Peninsula. On August 10th, 1822, in a little roadside cottage



JOHN & ELIZABETH TREGELLAS HANCOCK.

forming part of the hamlet of Bosnieves, my father first saw the light of day. My mother's birthplace was the sequestered farm-house of Blackhay; the date, May 23rd, 1825. She was one of nine children born to William and Elizabeth Hodge, who were members of the Wesleyan Church. The home was rich in Methodist associations. One of my valued treasures is a volume of manuscript sermons by my great-grandfather, which bears the inscription—

“William Hodge—his book; Polperro, 1777.”

There was no lukewarmness about the Methodism into which my parents were born. It was aglow even to a white heat of holy and exuberant enthusiasm. My mother was early led to an open confession of Christ in the old Wesleyan Chapel at Ruthern. From that time religion was the dominating force of her life. How she loved the house of God and the means of grace! Many miles would be travelled through dark lanes and on windy nights to hear such preachers as Richard Roberts, John Rattenbury, and John McKenny.

The class-meeting, too, held in the house of an old saint at Poole, was much prized. As she grew in years she grew in the grace and knowledge of Christ, feeding her mind, too, from every available source. Books were not numerous, but she stored her receptive mind with general knowledge, and particularly loved communion with nature. The stars and the flowers were her constant companions, and she knew them by name. Biography and poetry were, perhaps, her two favourite realms in literature.

My father was twenty-four years of age before

he made the great decision which has shaped and coloured all his life. He was brought to the knowledge and confession of Christ by the labours of the early Bible Christian preachers in Cornwall. He then united with the church worshipping at Tregawne—a little hamlet between Withiel and Ruthern. You might pass the chapel without knowing it, for its walls are of “cob,” and it is attached in a wonderful manner to a cottage under the same roof.

In August 16th, 1853, my parents were married in the parish church by the Rev. Vyell Vyvyan, who for over fifty years was rector of Withiel. Their home was the pretty little house, “South View,” in the village—which has been “home” ever since.

“ I remember, I remember,
The fir trees, dark and high,
I used to think their slender tops
Were close against the sky.”

There they stand still, and the quivering poplars, enclosing a spot which is full of the tenderest memories. There seven of us were born, and from there two of the seven passed up to the heavenly home—my sister, Caroline Anna, on May 24th, 1871 ; my brother, John, on December 10th, 1877. But we never altered the number. Not Wordsworth only, but a greater than he, warrants us in the assertion that still “we are seven.” Those that were taken were exceptionally beautiful of life and rich with promise, and the Providence that ordained their early call was a bewildering mystery, that threw its shadow across the sky for many a long year.

Our home was the resting-place for all the

preachers through all the years. My mother had united in the fellowship of the Tregawne Church, and she knew no keener joy than to hold fellowship with the ministers in their periodical visits. Of the older brethren still remaining she treasured particularly the visits of Jehu Martin, W. J. Hocking, W. H. Smith, and D. Murley. And to the last and youngest minister who knew her, there was not one but held her in the highest esteem and affection.

My father's name has stood first for a long period on the list of local preachers in the Bodmin Circuit. He was received as an accredited local preacher in 1850, but for two years before that he had taken preaching work, his name being placed on the plan by William Mason. When in the fulness of his strength, he also preached in the St. Columb and Padstow Circuits, so that on most Sundays he would be away from home, often walking from ten to twenty miles to fill his appointments. His first public utterance was on the temperance question, of which he was an able advocate. He commenced to gather a library of books, and by close reading and thinking he soon became an acceptable speaker on social and public questions as well as on religious subjects. He was one of a band of local preachers in the Bodmin Circuit who became famous for their ability and power of speech, and who did much to raise and develop the churches from feebleness to strength. For fourteen consecutive years my father filled the office of circuit steward, and frequently represented the circuit at the Annual Conferences.

In all his public life and efforts my mother fully

shared, and she would sometimes take part in the public prayer meeting, but the centre of her life was the home and the home circle. There the sweet and gracious influence of her character was most powerfully felt, and "her children arise up and call her blessed."

The earliest memory is the folded hand and the lisped prayer of childhood at her knee. Her life was bound up with her children. Her watchful eye was upon every interest of their life, and at the mercy-seat her prayers unceasingly ascended for them. For more than forty years it was my unspeakable privilege to have a place in that prevailing intercession. And her letters! Through all the years she was my unfailing correspondent. Faded and discoloured are many of those letters now, but they are kept, sacredly kept, hundreds of them, and are precious, not only for their memories of the past, but as sources of perennial inspiration.

Her character grew in saintliness with the passing of the years. She became changed "from glory unto glory"—and as the sun is often loveliest in its setting, and the rose sweetest of fragrance in its fading, so the eventide of her life revealed the fruition of all the earlier graces. Next to the home life, the service she most loved was the visitation of the sick. She led many a weary soul to Christ, and administered comfort to many a storm-tossed pilgrim by her bed-side visits. She literally embodied the lines of Scott—

"When pain and anguish wring the brow,
A ministering angel thou."

The time came at last when she, who had ministered to others all her life, was laid low through

illness. All that medical skill could do was done to keep her here. My sisters Eleanor and Beatrice, with many other relatives and friends, did all that skilful nursing and loving attention could do, but the post-messenger had come from Yonder Land, whose summons none can resist. She gave us each one her parting benediction. In the last conflict her lips moved with the prayer—

“Cease fond nature, cease thy strife,
And let me languish into life.”

On the lovely spring morning of April 18th, 1899, she ascended to the open vision of the face of God.

My father still lingers in the quiet border land, waiting for the call that shall bring re-union with the “loved ones gone before.”—(A. H.)

Rev. WILLIAM OATES.

ALTHOUGH now experiencing the blessedness of everlasting life in the heavens, and therefore free from the influence of praise or blame, the subject of this notice bore such an honoured name that it is fitting he should be remembered in this volume. A member of a large family, highly honoured in the Hicks Mill Circuit and in other places, Mr. William Oates was fortunate in his parentage, since from his father and mother he inherited those potent religious instincts which so deeply affected his life and character. His conversion took place in 1853, in a revival in which the Rev. William Haslam was the principal agent. After serving as a local preacher, he entered the ministry in

1866, and spent his first two years in the Bideford Circuit, proceeding thence to Neath, where he remained four years. Marrying in 1872 Miss Lewis, of Neath, he went to Sandown, subsequently labouring in Guernsey, Woolwich, Weston-super-



Mare, Sevenoaks, Hicks Mill, and Neath (the second time).

“As a preacher,” says Mr. Dymond, “he was thoughtful, painstaking, energetic, and impressive. His sermons still live in the lives, and in some instances in the memories, of his hearers, although

for twelve years prior to his death he was silent through affliction. As a pastor, he was diligent, methodical, judicious, and affectionate, winning the confidence of the officials, and endearing himself to the people. As a brother minister, he was sincere, frank, brotherly, and reliable." In 1894-5 his health failed, and this was to him the great trial of his life, since it took him from the work he so much loved. His was a long fight, and death seemed to be always claiming him, but there were three things that supported him, and assisted in the prolongation of his life—great physical vitality, which a weak bodily frame seemed to utterly belie; most skilful and unremitting medical attendance on the part of Dr. Lewis, his brother-in-law; and the affectionate and unwearying nursing of his beloved wife. To these, under the blessing of God, he owed the prolongation of his pure and beautiful life till he had attained the age of sixty-five years. Death came at last as a welcome visitor, releasing him from pain, and ushering him into the presence of his Lord. But in death he was the victor, and his end was peace.

Mr. RICHARD DALE (Penzance).

RICHARD DALE was born at Carfury, in the parish of Gulval, in the year 1834. His parents had, from early days, been members of the Wesleyan Church, but when the temperance reformation was introduced into West Cornwall, the chapel near their residence being closed against the advocacy of teetotalism, they

with other kindred spirits withdrew from the Wesleyan communion, and erected a place of worship a half-mile away. By Providential steps, Richard became attached to our Carfury Sunday School. Here when quite a lad he made the great



decision, and united in church fellowship with our people. His abilities as a public speaker were soon recognised. Beginning at the youthful age of sixteen to preach Christ, his initials, together with those of one John Penglaze, appeared on the

plan in the early part of 1851. John Penglaize was soon called to his eternal reward, dying in his twenty-first year with the name of Jesus quivering on his lips. Mr. Dale's associates in the good work of proclaiming Christ were such men as Henry Brush and Edward Hosken—names most familiar to the ministers who have travelled in the Penzance Circuit during the past forty years. Beside these, there were James Rowe, Mr. Dale's Sunday school teacher, and his twin brother William, and William Henry Hosken, all of whom entered the regular ministry of our church. James Rowe is not, and William, in the fair Isle of Wight, and father Hosken in distant Victoria, both calmly await the coming of their Lord.

As a young man Mr. Dale went to the Antipodes, drawn thither with other adventurous spirits to the diggings. Those early Australian days, in their rudeness, sifted the mere professor of religion like the chaff upon the winnowing floor. But his granite-like Christian manliness withstood all forms of devilish assailments, and, reverently it may be said, he never failed his God. In conjunction with his wife, sister to Dr. William Torr, he spent many happy and successful years of devoted Christian labour in South Australia, being sufficiently blessed in their basket and in their store by the Giver of every good and perfect gift. Rather more than a quarter of a century ago they returned to England, and, save for a short break of some two years spent in Bath, have resided in Penzance. In this town and neighbourhood Mr. Dale has been "in labours more abundant." And so has Mrs. Dale. Indeed, no sketch of her husband would be com-

plete were there omitted a recognition of the worthy aid she has rendered him. Always and profoundly interested in all good enterprises, she has readily seconded every gracious purpose of his life. As a guardian of the poor, she is recognised as an expert in all matters dealing with problems of poverty.

They are an ideal couple of saints. Their manifold acts of kindness have endeared them to a wide circle of friends. Hospitality is frequently extended to other Christian workers than Bible Christians. For his own people Mr. Dale has preached over one thousand sermons during the past twenty-five years, and quite half that number for sister churches. And to-day, at seventy-two years of age, he is instant in season and out of season, taking some twenty services per quarter. To preach Christ and Him Crucified is the greatest joy of his life. Evangelical, earnest, clear, his thoroughly-prepared discourses are inspiring and helpful to his congregations. As leader of our local band of hope, the children find him sympathetic, and most interesting and instructive in his addresses. A young heart beats within his breast.

One wonders sometimes when Mr. and Mrs. Dale intend to grow old. Perhaps never! One is amazed at his large and varied output of solid, serious philanthropic work. Probably a solution is found in the splendid method which characterises all his labours. He has specified hours for his multifarious undertakings. Punctuality and promptness are quite proverbial features of his character. Hating all injustice, he is a great

champion of civil and religious liberty. A sermon preached more than twenty years ago against the bigotry engendered by clericalism ought to be in the hands of all our young people. A stalwart Free Churchman, he immediately identified himself with passive resistance when the ill-starred Education Act of 1902 was passed into law. At the first Ecumenical Methodist Conference held in City Road Chapel, September, 1881, he was one of our lay representatives. He has presided on two occasions at our Annual Conference missionary meetings. He is a most liberal supporter of our church funds. As we look upon Richard Dale in his integrity of character, uprightness of life, generosity, zeal, and consecration in the Lord's work, and upon Mrs. Dale in her devotion to her Sunday school class, as president of the local branch of the British Women's Temperance Association, as treasurer of our own annual bazaar effort, and all that office implies, we instinctively call to memory the Apostle's words—"steadfast, unmoveable, always abounding in the work of the Lord."—(R. E. C.)

Rev. WILLIAM CANN.

BORN at Eggesford, Devon, Mr. Cann's first connection with the denomination commenced in the Sunday school at Burrington, in the Ringsash Circuit, but on his parents removing to the Barnstaple Circuit, he attended the school at High Bickington, where he was converted, when seventeen years of age, during a

special mission conducted by Rev. J. T. Henwood. He commenced to preach at the age of twenty, and having the conviction that the ministry was his sphere, he offered himself for the work. For some time he was employed in conducting mission services, and witnessed many conversions. Having been accepted as a candidate, he entered Shebbear College, where he came under the influence of Mr. Ruddle, to whom, more than to any other person (excepting his own father), he feels himself deeply indebted. Like many others who have experienced the impact of Mr. Ruddle's personality, Mr. Cann learnt from the headmaster the supreme value of work, and to hate shams of all descriptions.

His first circuit was Camelford, where he remained two years, thence to Mevagissey and Hayle. On marrying he was appointed to St. Austell, where he laboured with acceptance four years, and then proceeded to Ryde, in the Newport Circuit. A lover of books and reading, he is ever seeking to enrich his mind, that he might enrich the minds of others, and thus prove himself "a workman that needeth not to be ashamed."

Rev. EDWIN PROWSE.

DALTON-IN-FURNESS, Lancashire, is the birthplace of the subject of this sketch, and the time May 3rd, the very day on which the late revered Frederick William Bourne opened the Bible Christian Chapel in that town. About seventeen years subsequent to this event young Prowse was "born again from above,"

during a visit of the Rev. A. Hancock to the district as missionary deputation. But prior to this he was much impressed by the teaching in the Sunday school, where he received certain reli-



gious impulses which have helped him considerably during his Christian life. In 1892 he preached his first sermon at Swarthmoor—a place made memorable by the consecrated labours of George Fox. In 1895 he was accepted as a candidate for

the ministry, and proceeded direct to Shebbear College, where he remained one year. At the Conference of 1896 he received an appointment to Shebbear Circuit, where he gained considerable experience as a "travelling" preacher, and received that kind of discipline which proves so serviceable in after years. In 1898 he was appointed to the queen of Cornish watering-places (Newquay), and here he spent two happy and successful years. Ordained at the Penzance Conference of 1900, the same year he received an appointment at Devonport as an unmarried man ; but in 1902, the circuit undertaking the responsibility of a second married preacher, Mr. Prowse accepted the invitation to serve the circuit in that capacity. Marrying almost immediately after Conference, he and his wife settled down comfortably at Stoke, hoping to enjoy many years of helpful companionship ; but the union was not for long, and after a few short months of happiness the "silver cord was loosed," and Mrs. Prowse was called up higher. At the expiration of four years' faithful and acceptable service, he went to Penzance Circuit, residing at Heamoor.

Mr. Prowse is a conscientious workman, with a vein of dry humour running through his nature. Strongly built on the physical side, his mental and moral qualities compare favourably with the physiological. He is not formed to be brilliant, nor destined to sparkle. He is capable of doing splendid "spade work," and, what is more, of building on the foundations made by his own toil strong, solid masonry, which will stand the test of years. Steady work and sure is the characteristic of his life and ministry.

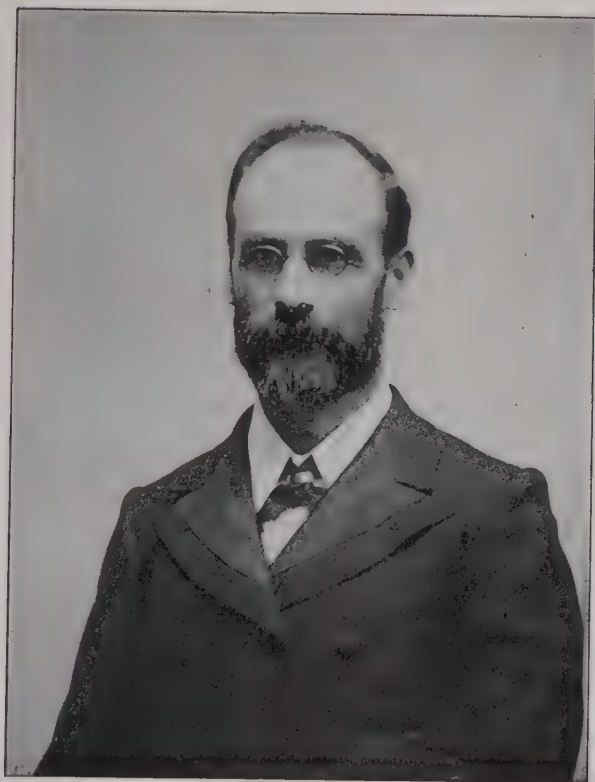
Mr. WILLIAM J. WILLS (Plymouth).

WERE the subject of this notice to relate to a sympathetic audience the story of his conversion, impressions would be made which would probably result in permanent good. Born in 1860, when quite a baby he was taken by his father to Zion Street Chapel, and became a scholar in the school when only five years of age. His connection with the school as a scholar continued for ten years, at the close of which period he was induced to assist Mr. Middleton as librarian, and act also as teacher. Faithful in these positions, he was next promoted to the secretaryship of the school, and ultimately to the superintendency, which latter position he still retains.

He linked himself to the church at the age of fifteen, during the ministry of the late Rev. Benjamin Rounsefell, and for the last thirty years he has been one of its most active members and liberal supporters. His activities have assumed many forms, since during this period he has filled every office associated with the church and the school. For fifteen years he served as choirmaster, and only relinquished the position a few years since in consequence of the pressure of other duties. At present he is senior circuit steward.

For the Plymouth Circuit and the Connexion his affection is unquenchable, and what they owe to him only the records above the stars can fully disclose. To Zion Street Society especially is he bound with silken cords, woven during more than

a quarter of a century by the threads of unselfish devotion and sacrifice. To the work among the young people he gives himself with a "zeal that never tires, and a devotion that shrinks from no sacrifice." Never absent from the post of duty,



and always bright and cheerful in the performance of his work, his presence is a tonic and a benediction, and a perennial fountain of inspiration to his co-workers. A true disciple of his Master, he is also a minister's right-hand man. Gifted with insight and foresight, he "anticipates and prepares

for contingencies," and is ever ready to make crooked places straight and rough places plain. Associated with him in these varied forms of Christian service is his estimable wife—a sister of three well-known brothers (Rounsefell)—and from her he receives much of that inspiration which is such an important factor in all beneficent and permanent work. To his father also he is greatly indebted. For many years prior to his removal to Greenbank Church Mr. Wills, senior, was superintendent of Zion Street Sunday School. He now fills a similar position at Greenbank, and thus father and son are both earnestly engaged in moulding the life that is to be.

Rev. ALBERT JAMES CONIBEAR.

MR. Conibear is a Devonian, claiming Crediton as his birthplace, and April, 1865, as the time of his advent. When about twelve years of age he removed to Exeter, attached himself to Providence Chapel, and entered upon the new life in 1879. Entering into business on his own account when only twenty years of age, he continued to be thus engaged until he reached the age of twenty-three, when in 1888 he entered the ministry. He has exercised his gifts in Swansea, Blackburn, Jersey, Chichester, and Portsmouth.

An acceptable preacher, and endowed with social qualities which make his companionship congenial and helpful, he is rendering useful service to the denomination. When residing at Chichester he

entered freely spheres of labour other than those specifically religious, and evidence is forthcoming that his services were much appreciated. His companion in service (Mrs. Conibear) is a daughter of the late Mr. Webber, of Swansea—a name for many years intimately associated with the church at Oxford Street.

Rev. WILLIAM RODDA.

FOR many of the most precious things in his life and experience Mr. Rodda is indebted to his father and mother, the former having been a local preacher in the denomination for about forty years. Born in the parish of St. Just, when he was quite young his parents removed to Penzance, where he was converted when only a lad, under the ministry of Rev. W. Treffry. He became a teacher and a band of hope worker, and commenced to preach at the age of sixteen. On the suggestion of Rev. Jabez Drew, he offered himself for the ministry, and went to Shebbear College, where he was strongly influenced by Mr. Ruddle. His first appointment was to the Weare Circuit. With all the ardour and enthusiasm of young manhood, he threw himself into his work, and at a series of special services which he conducted large numbers were converted. Here he met Miss Lily Weekes, a member of a noted Bible Christian family, who later became his wife. After two years he was removed to Chichester, to be assistant pastor to the Rev. R. E. Craddock, whose character and life made a deep and lasting

impression upon him. He was next stationed at Paignton, and the church was exceedingly prosperous during his stay. A splendid pipe organ was installed and paid for, and the general tone of the church raised.



He proceeded to Birmingham in the year 1900 for the purpose mainly of working the Small Heath cause, and this required a man of grit, courage, and perseverance. It was generally recognised as an almost hopeless sphere. There had been a good deal of discussion in the Conference whether

it should be abandoned. It is impossible to over-estimate Mr. Rodda's work there. For a considerable time he held the fort against tremendous odds, and one less optimistic would have surrendered. He laboured for over five years in a building utterly inadequate, but by sheer hard work—pastoral, pulpit, and social—he gathered together an excellent band of workers. There is a Sunday school of five hundred children, and many other organizations. A few years since a Trust Board was formed, and recently a beautiful new church was opened. In this enterprise Mr. Rodda laboured most assiduously and successfully. Having endeared himself to the inhabitants of the district, in various ways he was able to render them useful service. Willingly he responded to appeals of every kind, and not unfrequently acted as peacemaker and lawyer. He was honoured with the Vice-Presidency of the Birmingham Free Church Council, and was one of the first to protest against the Education Act.

On leaving for another sphere of service, grateful testimony to his untiring and self-sacrificing labours was borne by leaders and officials of the circuit, and as an expression of their appreciation and the good-will of the friends Mr. Rodda was made the glad recipient of a handsome testimonial.

At the Conference of 1906 he was appointed to the Chatham Circuit, where he has made a most favourable impression. An industrious worker, sympathetic and earnest, he has already done useful service, in which he has been greatly assisted by the self-sacrificing devotion of his wife.

Rev. WILLIAM ALEXANDER GRIST.

ENTERING the ministry from Ryde, Newport Circuit (I. of W.), in 1889, Mr. Grist's first appointment was to the Devonport Circuit, where he spent two years, proceeding thence to Exeter, in which city he laboured three years. Offering himself for service in China, the gift was accepted with delight by the Missionary Society. Mr. Grist would have proceeded almost immediately to China, but owing to the unsettled and dangerous condition of the country at the time, it was deemed unwise for him to proceed straightway, and by special arrangement he spent some time in taking lessons in Chinese under the late Dr. Legge, at Oxford, to whose exceptional kindness he was greatly indebted. He proved so apt a pupil that in a few months he succeeded in winning a scholarship. In company with Mr. and Mrs. Pollard and Miss Howe, Mr. Grist left for China on November 6th, 1896, and reached Chao Tong early in April, 1897.

In the autumn of 1898 Mr. Grist's *fiancée* (Miss Annie Mitchell) went out, and they were married at Chungking in June, 1899, and almost immediately started for Tong Chuan. They had not, however, been long in the field when it was discovered that the climate was affecting seriously Mr. Grist's health. Much to their regret, and the regret of all who knew their ability and devotion, they felt compelled to return to their native land. At the Conference of 1902 Mr. Grist was present, and as evidencing the confidence felt in him by

his brethren, the following resolution was passed —“That as serious affliction has necessitated the return from China of our beloved friends Mr. and Mrs. Grist, we hereby assure them of our warm sympathy in this painful dispensation, and accord to them a hearty welcome among us. We are not forgetful of their Christian heroism in remaining at their post in the season of imminent peril, of their valuable and devoted labours while in the mission field, and of their fervent desire to continue to serve the cause of Christ to the utmost of their ability. We earnestly pray that they may speedily enjoy complete restoration to health, with abundant spiritual consolation, and be greatly used of God among our people in the furtherance of the work of the China Mission.” A second resolution was passed that Mr. Grist “have twelve months’ rest —during the first six months the rest to be absolute, and during the remainder of the period he take such services as his health will permit.” At the Conference of 1903 Mr. Grist was appointed to Faversham, where he has done useful and much appreciated work.

In the opinion of many capable judges, Mr. Grist possesses one of the keenest minds of the younger generation of ministers. His thinking is on fairly high levels, and his manner of presentation is in keeping with his thought. Catholic in spirit, with a breadth of view limited by no theological or denominational barrier, his sympathy sweeps the whole area of religious thought and sentiment, Christian and non-Christian alike. He possesses in a marked degree the student spirit, and his reading is as comprehensive as his mental

outlook. On many a missionary platform he has spoken, but no one ever witnessed him fixing theological ninepins for the pure pleasure of knocking them down again, and then priding himself on the skill and cleverness with which he had accomplished the useless task. He has seen non-Christian thought at work—he has felt the religious pulse of the heathen, and witnessed the varied forms which heathen sentiment assumes, but he is far from the position of one who imagines that non-Christian thought and sentiment are evil, and evil only. Possessor of the philosophic spirit, he perceives the truth behind the form the truth assumes, and seeks to interpret it in the light of the eternal purpose. He has convictions, deep and powerful, but he is well aware that truth is too vast to be comprehended in its fulness by one small mind. To listen to him preach or deliver a speech is always a pleasure, but to exchange thoughts and views with him on the deepest things is a pleasure equally great. Given health and strength, without push or selfish ambition, he is bound to rise, and to become an intellectual and spiritual force.

Mr. THOMAS PENGELLY (Redruth).

BORN at New Bridge in 1865, at the age of sixteen Mr. Pengelly was converted, and was soon after placed on trial as a local preacher. After serving in business at Paignton he returned to his native county, and commenced business at Redruth on his own account. In the Connexion Mr. Pengelly has always

shown the keenest interest, and has ever been disposed to give it his best service. As Sunday school worker, class leader, and local preacher he has rendered most acceptable service, and, notwithstanding the demands of business, has ever



found time to advance the interests of the Kingdom of Christ. As superintendent of the Sunday school, he is a convinced believer in the beneficent results of Sunday school work, and regards the school as an integral part of church life and service. He strongly advocates efficiency in this department.

Mr. Pengelly also serves as local preacher, and it is stated that in the preparation of sermons he experiences more than ordinary pleasure. Being well beaten out, his discourses are thoughtful and suggestive, and are delivered with great earnestness of spirit. On several occasions he has filled the office of circuit steward, and is now a member of the Connexional Committee. A generous giver, and an acceptable preacher, a loyal son of the denomination and a useful worker, he has already demonstrated his worth ; but since he is now only about forty-six years of age, one cherishes the hope that “the best is yet to be,” and that the Redruth Circuit and the Connexion will be enriched for many a year by his gifts and service. In his wife he has an excellent help-meet, given to hospitality.

Mr. RICHARD JOHNS (Redruth).

BORN of Bible Christian parents, and converted in a Bible Christian Chapel, the subject of this sketch has been a loyal son of the denomination for more than thirty years. In his life he has carried out the injunction — “Be diligent in business, fervent in spirit, serving the Lord.” Commencing as a poor lad, through perseverance and strict attention to duty, he has attained an excellent position in business, and is now regarded as one of the most prosperous men in Redruth. His life, however, has not been entirely absorbed in things material. To the work of the church he has consecrated much time and

labour, and is interested in all departments of Christian service. He is Sunday school superintendent, class leader, and local preacher. Of a bright and cheerful temperament, his services as a local preacher are much in demand in the neigh-



bourhood of Redruth and Camborne, and his Sundays are generally full of service for the Master. Generous and sympathetic, he is ever ready to assist those in need. Since he is now in the prime of life, being only forty-seven years of age, and with the prospect of abundance of

leisure, hopes are cherished that Mr. Johns's future may be bright with useful Christian service, resulting in blessing to himself, to the Redruth Circuit, and to the community at large. His wife is a daughter of the late Capt. Bishop, a name well known in mining circles.

Rev. HENRY WARD KELLY.

H son of the manse, the subject of this notice was born in 1873 at Kadina, in South Australia, in which colony his father successfully laboured for thirteen years. He is his father's son also in the Gospel, since it was in a great revival mission conducted by his father at Bowden, in 1884, where he was born anew. On Mr. Kelly and his family returning to England in 1885, the son went to Shebbear College for three years, and was subsequently apprenticed as a pupil teacher. He served four years in Holsworthy National School, and later entered Mount Charles School, under the St. Austell School Board, passing successfully the yearly examinations and the Queen's scholarship examination. In July, 1894, he removed to Exeter, and took duty as an assistant master under the Exeter School Board. During his stay in the "ever-faithful city" he identified himself with Providence Chapel, serving as local preacher, choir leader, president of the Christian Endeavour Society, and occasionally deputy organist. Offering himself for the ministry, he was heartily recommended by the Exeter Quarterly Meeting, but for some reason to

him unknown the committee "sent him for twelve months into the wilderness"—a convenient place, however, for quiet thought and meditation, and a place, too, where many great saints have tarried.

Mr. Kelly commenced his ministerial probation



in 1896, in the Callington Circuit, where he laboured with acceptance two years, proceeding from there to St. Thomas, Swansea, and thence to Elkington Street, Birmingham. His ministry at Elkington Street resulted in an increased membership, both in the school and the church. His

ordination took place at the Penzance Conference of 1900. In 1902 he was appointed to Gloucester, and here he has done his best work. On entering this field of service, he discovered the little society worshipping in an unsuitable hall. The evening adult congregation numbered about twenty-five or thirty, and the membership was about a dozen. But under his ministry, and with the co-operation of a few faithful friends, the whole aspect has changed. A convenient block of buildings, comprising chapel, schoolroom, class-rooms, and vestries, has been erected, the school numbers about two hundred children, and the Sunday evening congregation fills the body of the chapel.

In addition to his church work, Mr. Kelly has served on the Gloucester Board of Guardians, who appointed him as one of its three representatives on the District Nursing Association. He has also served as one of the two elected managers of the St. James' (Anglican) School under the Education Act of 1902. A diligent pastor and an industrious worker, breathing the evangelistic spirit of his father, he has had the joy of winning men and women to Christ, and of seeing "the work of the Lord prosper in his hands."

Rev. FRED SPARROW.

MR. Sparrow entered the ministry from Tavistock, where he was converted in the year 1886. When only just over seventeen years of age he commenced to preach, and at twenty-one was a candidate for

the ministry. After spending a few months at Shebbear College, he was appointed by the Conference of 1897 to Newport (I. of W.). From thence he proceeded to the Chatham Circuit, and had the oversight of the church at Rainham. Here he did some useful work, succeeding, in co-operation



with the local friends, in erecting a handsome new chapel and schoolroom, from plans prepared by Rev. V. H. Culliford. The enterprise was well rewarded, since a new stimulus was given to the work in the district, and was followed with beneficial results.

His next circuit was Barnstaple, where, although invited, he remained only one year, proceeding thence to Portsmouth to superintend the work at Stamford Street. A "forward movement" being desirable in order to reach the people, orthodox methods were not invariably employed. The lantern was brought into requisition, the services were "popularised," and social and other subjects were made the themes of discourse. The work was exacting, but fruitful.

Marrying in 1904 Miss L. Glass, daughter of Mr. James Glass, of Okehampton, he was appointed to Devonport Circuit as second preacher, and here he is exhibiting the same spirit of enthusiasm as have characterised his ministry from the first. A good speaker and a tireless worker, things must move where he reigns. He makes free use of the pen, contributes Connexional news to the *British Weekly*, and has had the honour of having one or two of his sermons published in the *Christian World Pulpit*. A busy man, he leaves no stone unturned to achieve success.

Rev. HAROLD REED.

ONE generation after another passeth away, but the ministerial succession continues. Our fathers and the prophets do not live for ever, but instead of the fathers shall be the children. The son and grandson of ministers, Mr. Harold Reed was born at Portsmouth on March 24th, 1875. With so many others, he was

converted at Shebbear College, in No. 12 dormitory, when about sixteen years of age. For a few years he refused to undertake Christian work, and was reluctant to either pray or speak in public. After becoming a member of Stonehouse Christian En-



deavour Society he experienced a measure of freedom, and took part in the meetings. These were to him of such a helpful character, that he doubts whether he should be in the ministry to-day but for the stimulus they gave him.

For a brief period he served in the Plymouth Circuit as a local preacher, and became a probationer for the ministry in 1897. His first two years were spent in the Weare Circuit, and thence he went to Newport (I. of W.), where he remained four years. On marrying he received an appointment to the Northlew Circuit, living at Okehampton. Here he remained three years, and was successful, in co-operation with local friends, in erecting an excellent chapel and schoolroom. Into this enterprise he threw all his energies, and won for himself a reputation for faithful devotion. The church at Okehampton will, for many a year, have reason to be grateful for his ungrudging service. At the Conference of 1906 he was appointed as second preacher to the Chichester Circuit. Should his future be as bright and fruitful as his past, he will have proved himself a not unworthy follower of him whose name he bears.

Mr. JAMES TANCOCK (Penzance).

JAMES TANCOCK, though dead, still speaks. He passed to his rest on December 8th, 1880, leaving as his chief memorial the saintliness of his life. Of him it may be truly said that the "peaceable fruits of righteousness" were daily yielded in his character, without the chastisement usually needed for their production. His disposition was the embodiment of gentleness. No one could imagine him creating or fanning a contention. To speak the soft word was as natural as to breathe. And upon troubled waters his very

presence would pour the calming oil. He moved among men diffusing grace and goodness, so making his daily walk a perennial benediction and a constant inspiration.

His birthplace was Hatherleigh town, where



also he experienced the new birth. And here he entered upon earnest Christian work immediately after the great spiritual change. In company with John Dymond, now one of the oldest of our itinerant ministers, he was placed on the circuit plan, continuing till the very close of his earthly career to

preach Christ and Him Crucified. The chief thoughts he uttered in the ears of men were those which centralised and crystallised around the Cross. Dale's "Atonement" was a thoroughly-read and mastered book.

He married Jane Paddon, of Iddesleigh, a like soul unto himself, who proved a worthy help-meet in their home, and in the church a perfect "mother in Israel." Soon after their marriage they removed to Tavistock, and then to Gunnislake, to carry on the business of drapery and outfitting. While they sojourned at the latter place a remarkable work of grace was witnessed, of whose triumphs survivors speak to-day. By Providential steps they were led to establish their home in Penzance. At the time of James Tancock's advent into Penzance our local cause was extremely small. But its lack of magnitude found compensation in its vitality. The old sanctuary at the far end of Chapel Place was frequently the scene of great spiritual blessing; the zeal of the members was most fervent, and under the able and inspiring ministry of a goodly succession of noble pastors the society greatly prospered. So when the late William Gilbert took the superintendency of the circuit it became more and more manifest that the people required a more spacious building, even for the maintenance of their interests, to say nothing of wider developments.

In the question of a new chapel, probably the most conspicuous in his support was the subject of this sketch. Only a glorious faith, only a magnificent courage could have undertaken such a venture as was entered upon at this time. But God honored the men who reposed such unshaken

confidence in His resources, and all subsequent events have amply justified the holy boldness that erected High Street Chapel. The larger congregation which commenced at once to gather has steadily grown to such considerable proportions, that it easily occupies the second place among the twelve or thirteen places of worship in this town of 15,000 inhabitants. Our friend just saw the new building opened in 1879, and rejoiced in its fuller ministry for a few short months, when his exodus was accomplished in his fifty-fifth year. Then his throbbing life, beating gently against the bars of time to escape to its native air, pressed its way through to the pure and clear sunlight of heaven.

As a lay preacher, so impressive were his sermons that to-day not a few are remembered by those who heard him. In his business transactions, his customers placed implicit confidence in his word. His fellow-citizens elevated him to a seat upon the Town Council. His home was an open house to the ministers of the denomination, which happy tradition his wife and family maintained till the mother's departure. His son Frederick James has continued for more than twenty-five years to discharge the onerous duties of the treasurership of the High Street estate, embracing now the splendid chapel, with accommodation for full 700 people, a commodious Sabbath school, the preacher's admirable residence, and four other valuable cottages. One wonders sometimes whether James Tancock knows of all the prosperity with which God has been pleased to favour the work in this corner of His vineyard.—(R. E. C.)

**Rev. J. H. SQUIRE, B.A. (Wales),
Inter. B.D. (London).**

JOHN HENRY SQUIRE represents the new school in the Connexion's ministry. In education a university graduate of the twentieth century, in method modern to the finger tips, in spirit a Bryanite of the Bryanites. A reader of Hebrew, he preaches at the street corner ; a disciple of the modern school of Biblical criticism, he can lead in a revival. His critical views of Isaiah, *e.g.*, would make the by-gone generations of Bible Christians "turn in their graves," if they were not busily and joyously at work in heaven ; his evangelical interpretation and ethical application of the prophecies, if they do but know them, make their songs more loud and sweet. The newer Biblical learning and the old spirit, modern breadth and the ancient intensity, are marks of that latest school among us of which John Henry Squire is a young but already a shining light.

Mr. Squire's forbears sprang from that soil from which came James Thorne and other worthies. Mr. Daniel Squire, his paternal grandfather, was a Sunday school teacher at Thornhillhead, in Shebbear Circuit, for sixty years. His father was a local preacher in the same circuit for thirty years. Both grandparents on either side were members of the Bible Christian Church. Mr. J. H. Squire is therefore well born. His birthplace was Langtree, about four miles from Shebbear. During his boyhood his father and mother removed to Cardiff, and

became a vital part of our Miskin Street Church. That church was, next his own home, the nursery of his spiritual life, and provided him the first work as Christ's disciple. He there made the



great decision in 1891. In the Sunday school and the Young People's Society of Christian Endeavour he found congenial work and loyal comrades. The Miskin Street friendships are among Mr. Squire's heart treasures, and more than one comrade owes

much to him, while he in turn was much enriched and strengthened. There he became a local preacher, and in 1896 an accepted candidate for the ministry. Then came the Shebbear College days, and the stimulating, humanistic, and entirely Christian influence of Mr. Thomas Ruddie. There followed three years at the University College of South Wales and Monmouthshire, at Cardiff. So it was home and Miskin Street again, and in addition university life and its educational opportunities. Of these Mr. Squire took full advantage. He graduated in Arts in 1901, taking first-class honours in Hebrew at his final. Conference of 1901 appointed him to Falmouth, where he spent two happy and fruitful years. Invited to Plymouth, he began work at Stonehouse in 1903, where he still serves with much acceptance and success. This very year he passed the Intermediate B.D. examination at London. Mr. Squire has prepared for this examination while diligently and faithfully doing his circuit work, and engaging in not a few special services. During his pastorate an important building scheme has been carried through at Stonehouse.

Mr. Squire is a man of intense human sympathies, and though an earnest and successful student, is by no means the pale ascetic and recluse which popular imagination of another day expected scholars to be. He is a *bon camarade*; he keeps in touch with his people; his love of learning does not seduce him from the service of men. He is entering into the affairs of the Connexion with interest, and in the united church will take no mean place. He ardently believes in the union,

and rejoices that it will give fuller play to the best powers of his church, which he loves with deep devotion, and to which under God he gladly acknowledges he owes all.—(C. G. H.)

Rev. WILLIAM THOMAS HARRIS.

MR. Harris is of Methodist descent, his mother's father having been a minister with the Methodist Association. Born at Blisland, Bodmin, November 23rd, 1869, he was eighteen when he surrendered himself to Christ. There being no day school in his parish, he was sent to a small school kept by a "dame in her own cottage." At his conversion there was a deep consciousness of sins forgiven, and a determination to turn away from transgression. He owes much to the class meeting, which rendered him considerable assistance in the early days of his Christian life. Almost immediately after decision he joined the Sunday school as a worker, and also assisted in the choir and band of hope. About twelve months after his conversion he had a reference on the plan. His first attempt to interest an audience was a failure, and a resolve was made which happily has never been executed. Notwithstanding a series of breakdowns in the pulpit, the grace of perseverance was cultivated, and after two years he was received as an approved local preacher.

Fired with the evangelistic spirit, in 1893 he set out to conduct mission services, in which he was very successful. He laboured for the Free Metho-

dists in the Bodmin Circuit, and also spent several weeks with our own people in the Padstow Circuit. Numbers of persons professed conversion, and the work of God greatly prospered. But his work was cut short by a serious illness, the result of sleeping in a damp bed. For sixteen weeks he



was confined to his bed, attended by five doctors, and all hope of recovery was surrendered. So hopeless were his friends, that even the place of burial was selected. But the end was not yet, and he recovered. In 1896 he went to Aberavon as a hired local preacher, and by the South Wales

District Meeting he was recommended for the ministry. After spending a year at college, where he was greatly influenced by Mr. Ruddle, he was appointed to Kilkhampton Circuit, and here two happy years were spent. From thence he proceeded to the Scilly Islands, afterwards receiving an appointment to Sevenoaks, where he remained three years, and gathered a little experience in relation to circuit work. He was ordained at the Newport Conference of 1903, and was married to Miss N. Trenear, of St. Mary's, Scilly Islands, in 1905. Mr. Harris has done effective and useful work in his circuits, and he still desires to maintain the evangelistic spirit which possessed him at the commencement of his ministry, and which he has used with tokens of the Divine favour.

Rev. SILAS GEORGE JENKINS.

MR. Jenkins was born at Carclaze, St. Austell, on April 7th, 1878. Vital godliness in the home, and excellent teaching in the Sunday school, created desires for the Christian life, and led to his conversion in the Sunday school at Bethesda in February, 1891. Removing from Carclaze, he joined the Free Methodist Church in the neighbourhood, was appointed Sunday school secretary, and when only sixteen years of age conducted occasional services at the local chapels, and witnessed several conversions. On leaving home to take up secretarial work in Plymouth, he joined the church at East Street, Stonehouse. Thence he proceeded to Bude,

and whilst there he offered himself for the ministry. He was recommended by the Kilkhampton Circuit, and at the Holsworthy Conference of 1899 was received on probation. After two years at Oke-



hampton and two at Barnstaple, he was ordained at the Newport Conference in 1903.

From the commencement, his ministry has been fruitful in conversions, not only in special evangelistic missions, but in the ordinary preaching of the Word. Especially interested in young people,

during his ministry at Swansea a large number of young men have been attracted to the church. He exhibits considerable interest in the Christian Endeavour movement, and is now President of the Swansea Christian Endeavour Union.

Mr. ROBERT MIDDLETON (London).

ALTHOUGH living at present in the Metropolis, Robert Middleton was for so many years identified with all that was best and noblest in the Plymouth Circuit, that it is not easy to imagine him separate from it. Into the work of that circuit he put so much of his heart and life, that it would be impossible for those most intimately concerned to estimate the value of his material and spiritual contributions. His life for more than half-a-century was bound up with the life of this important centre of Christian service.

Mr. Middleton was born at Plymouth on March 25th, 1827. Before he was thirteen he had lost both father and mother. In 1842 he paid his first visit to a Bible Christian service in the old Sail Loft, on the Parade. He became interested and anxious, and ultimately decided—"This people shall be my people, and their God my God," and from that day he has never lacked interest in the denomination. In 1843 he was received "on trial," and at the end of 1848 his initials appeared on the plan. From the day he was received on "full plan" he never deliberately neglected his appointments. In 1852 he was

married to Miss Grace Boulton, who was his faithful companion for forty-four years. In 1896, after several months' illness, she passed to her reward. She joined the Bible Christians in the old Sail Loft at Christmas, 1842, her ticket of admittance



bearing the name of William Courtice. She was a devoted companion, and entered fully into those projects which enlisted the sympathies of her husband. Her departure was to him a great trial, but he sorrows not without hope.

Space will not permit even a bare catalogue of the work done in the Plymouth Circuit by Mr. Middleton. In this Metropolis of the West he spent over seventy years, during more than fifty of which he was closely identified with the Plymouth Circuit, bearing its burdens, carrying its sorrows, and assisting in fighting its battles. He filled in this period every office open to a layman. Within his recollection the following chapels in the Three Towns have been built—King Street Chapel (Devonport), Zion (Plymouth), East Street (Stonehouse), Haddington Road (Devonport), Elburton (Plymouth Circuit), Greenbank, and Embankment Road.

Much to his regret, and not without a pang, he removed from Plymouth to London to reside with his children. On leaving, the friends in the circuit testified to the large place Mr. Middleton held in their hearts, and showed in unmistakable ways how great were their esteem and affection. And all that was said and done did not exceed what had been merited. Possibly to no living layman does Plymouth Circuit owe a greater debt than to Robert Middleton, since to it he gave his best of time and money. “Well done, good and faithful servant.”

Rev. GEORGE W. HICKS.

ALTHOUGH trained for the teaching profession, to Mr. Hicks the conviction was irresistible that God had other work for him to do. Born at Portsmouth in 1876, he became a teacher, and loved his work ; but

when about eighteen years of age, and immediately prior to taking his final examination before entering college, he was impressed to consecrate his gifts to the work of preaching the Gospel. He



endeavoured to shake off the impression, as he was enamoured with the idea of becoming a school-master. But he found resistance worse than vain, and after passing his final examination he surrendered himself to the Divine Voice, and vowed he

would endeavour to perform those duties which the church should assign him. Up to this time he had neither prayed in public, nor taken any active part whatever in Christian work. Proceeding to Shebbear College, he devoted himself to his studies, and matriculated in the first division at the Welsh University.

His first sphere of active service was in the Hastings Mission, where he laboured zealously, and not without success. After spending a year at Portland, he proceeded to Skewen, in the Neath Circuit, where he also experienced prosperity. He was ordained at the St. Austell Conference in 1904, and was appointed to the Ringsash Circuit. Here he won the favour of the people and the blessing of heaven.

Rev. WILLIAM UDY BASSETT.

MR. Bassett is a Cornishman, and was born about thirty years ago. He was converted at the age of twelve, during a mission conducted by the Rev. John Dymond in St. Austell Chapel. Five years later he became a local preacher. From the first he has been a strong temperance advocate, and at the early age of twenty was elected Chief Ruler of the Rechabite Society in his native town.

In 1899 he entered Shebbear College, and has since travelled in the Newport (Mon.), Swansea, Weare, and Birmingham Circuits. In each he has succeeded in gathering around him a number of young people. He has ever been an ardent Chris-

tian Endeavourer, and his zeal in this direction was recognised by his election to the presidency of the South Birmingham Christian Endeavour Union. During his ministry in Birmingham the church at King's Heath, of which he had special



charge, enjoyed a period of unprecedented prosperity. The membership considerably increased, the congregations were nearly doubled, and the financial position is now more satisfactory than in any other period of the church's history.

During the last year or two Mr. Bassett has

gained considerable notoriety because of the stand taken in relation to the Education Act. Four times he has suffered imprisonment as a protest against the injustice inflicted on Free Churchmen by the Act. His services have been in demand in various parts of the country, and on two occasions he has addressed great audiences in the City Temple. From the first he set his face against the Act, and for so doing has paid a heavy price. In Birmingham few ministers were better known to the general public, and whilst some regarded his imprisonment as a form of cheap martyrdom, the majority had great respect for the "minister with convictions."

Rev. WILLIAM SAMUEL WELCH.

MR. Welch was born in North London November 25th, 1869, and was one of ten children. His early religious training was received at Maberley Congregational Sunday School, where he was converted at the age of twelve. He became a school teacher, also a worker in other directions. Removing to South London, he joined our church at Waterloo Road, and in 1894 proceeded to Shebbear College, prior to offering himself as a candidate for the ministry. After spending two years at Bolton and two years at Penzance, he was ordained at the Cardiff Conference in 1898. At Cardiff he laboured with success for four years, proceeding thence to Brighton, where he is now completing his fifth year. In the South Wales District he

served as chapel secretary four years, and has acted as Sunday school secretary for five years in the London District. He has a sympathetic helper in his wife, a daughter of Mr. Samuel Davey, of Cardiff. A zealous worker and organizer, Mr. Welch has used his gifts with effect, and



rendered acceptable service to the churches and to the denomination.

Mr. THOMAS BUTTLE.

A Cornishman by birth, the subject of this notice is Cornish in many other respects. He has Cornish enthusiasm, Cornish fire, and can use the Cornish dialect to good effect. Harrowbarrow, in the Callington Circuit,

is his birthplace. He was converted when quite a lad, and from the hour of the change he has brought forth "the fruits of good living." At first some difficulty was experienced in getting his name on the plan, but perseverance at last prevailed. For some years he has been Connexional Evangelist, and has superintended the mission at Jubilee



Chapel. Space forbids a description of his work at Jubilee Chapel and as evangelist, but in due time the story will doubtless be written. It is sufficient to give here some of the distinct characteristics of the man.

A favourite with almost every person intimate with his spirit and work, he is a man whose chief characteristics set him apart as a distinct personality, utterly unlike any other person. Deeply

religious, with a fund of unconstrained humour that flashes forth in almost every speech and sermon, he has proved a wonderful acquisition to the forces of Connexional Evangelism, and many hundreds in the denomination trace the best impulses in their lives to his sympathetic and fervent ministry. When testifying once to the fact of his religious experience, he exclaimed — “Yes, I’m saved—saved from head to foot.” His sphere of service is as extensive as the Connexion, and year by year the appeals for his labours from the circuits are so numerous that compliance therewith is impossible. He makes no pretence to preach—although he has been heard to exclaim humourously that he is a far better preacher than Mr. — mentioning a distinguished prophet-preacher in London. But in his way he is a bit of a genius, and many a gem of spiritual truth is shot from his mind. Epigrams of choicest quality are given in every sermon, especially when he speaks from his own heart and experience. Laughter and tears are near the surface when he has a “good time,” and slumber during the address is out of the question. His observation and experience have brought him a fund of humorous stories and illustrations, and when he is down to speak at Conference his brethren expect, and invariably receive, their due portion. What pathetic and tragic stories he tells of the life of the people in North London! How graphically he describes the scenes he witnesses when visiting some of the slums! How profoundly the congregations are moved as he paints some of the sordid pictures which have been photographed upon his own mind

and heart ! Though not in the regular ministry, he is in the best and truest sense a “minister of God,” because a true servant of men. His ministry is social, physical, religious, and spiritual, and the impelling, driving force is the spirit of the Cross. His name is now a household word in the denomination, and is respected wherever known. Numbers of young men are attached to him as to a father, because upon them he pours out the wealth of his own heart, and deems no sacrifice too great to make in their interest. His life and work have been fruitful in blessing to thousands.

Rev. WILLIAM RICKARD.

WHETHER viewed from the physical, moral, or the intellectual standpoint, the subject of this notice will bear comparison with any of the younger generation of ministers. He comes from a district prolific of strong, capable men, some of whom have played no insignificant part in the development and extension of the denomination. From the area covered by the Bodmin and St. Austell Circuits have come “men of light and leading,” and there is evidence to show there are more to follow.

It was in the parish of St. Austell where William Rickard was born on October 24th, 1874. At the age of nineteen he was converted, and almost immediately commenced to render grateful service. He conducted a successful series of mission services in the Camelford Circuit, and subsequently went

to the Forest of Dean as a hired local preacher. In 1899 he was accepted as a candidate for the ministry, and spent a year at Shebbear College. His probation was spent in the Week St. Mary and Kilkhampton Circuits, and at the Conference



at St. Austell, in 1904, he was ordained. The next two years were spent in Jersey, whence he proceeded to Portsmouth.

The possessor of useful gifts, and animated by a genial, fraternal spirit, with capacities for service

of the most fruitful character, Mr. Rickard has already given signs of promise, and of proving himself a capable minister of the Lord Jesus Christ. A cheery soul, his face is ever toward the sunrise.

Rev. CHARLES EDWIN HICKS.

THE subject of this notice is the eldest of three brothers now serving as Bible Christian ministers. He entered the ministry in 1892, his first appointment being at Paignton, in the Torquay Circuit. In 1895 he placed himself in the hands of the Conference for missionary work in China, and in November of the following year departed, reaching Shanghai in January, 1896, and Chao Tong five months later. During the disturbances in China, Mr. Hicks, with Mr. and Mrs. Grist, remained at his post. At the Conference of 1903 consent was given Mr. and Mrs. Hicks to return on furlough to England *via* Australia, the home of Mrs. Hicks.

During their stay in England both were engaged in holding meetings, and creating interest in the China Mission. At the Conference of 1905, at Exeter, Mr. Hicks made a favourable impression by his sincerity and strength of character. Deeply interested in his work, he knows his own mind and the facts connected with his own particular sphere, and during his stay in England was utterly fearless in proclaiming them. His furlough in the homeland was replete with blessing to himself and family, and considerably enhanced the interest of

the people in our China Mission. Mr. and Mrs. Hicks and Charlie, their little boy, with Mr. Evans



and Miss Grandin, sailed for China on January 11th, 1906, carrying with them the best wishes of the whole denomination.

Mr. JOHN PEAK (Penzance).

MR. Peak was converted just fifty years ago, during the ministry of one of the chief of the revivalist ministers of the denomination, being drawn within the wide sweep of the fervent efforts of the late William Clark to win men to God. For a half-century, through sunshine and shadow, John Peak has held on his course. His chief work has been among the children, and as one of the superintendents of the Sunday school has rendered useful service. Many hundreds of scholars must have passed through the school during his lengthened tenure of office, and many have emigrated to all parts of the world, carrying with them the highest regard for the worth of one who has never grown weary of labouring among the young. He has rightly viewed the Sunday school as the nursery from whence we should naturally look for the steady and permanent expansion of the Christian church. He believes that a church which is ordinarily indifferent to the claims of her children is already digging her own grave, and will soon require her funeral obsequies undertaken and memorial sermon preached.

Like several devoted worshippers, he is rarely if ever absent from the week-night service. He appreciates the Word, and waits regularly upon its ministry. His example in this particular might well be imitated. For, all unknown to a vast majority of Sunday congregations, the minister is oft-times led to give his choicest and best to the

company of the faithful who meet with God midway betwixt the Sabbaths, their desire for the message being frequently the greatest incentive to diligent and careful preparation. John Peak is invariably present at the business meetings of the



church, as he takes a keen interest in her more mundane but necessary affairs. His business relations, as a decorator in the town, are of the happiest nature with the commercial public, and on all sides general testimony is borne to the

thoroughness favours entrusted to him are executed. This sidelight is one of those reflections of a Christian man's honesty of character which commends the religion he professes to the outside world.

He loves the denomination intensely, and will sincerely regret the extinction of the old name Bible Christian through Methodist union. Though it should be stated he has consistently supported the new and larger order of things, and, as a member of the Exeter Conference, gave his vote for the voluntary suppression of our distinct individuality in the unquestioned faith that our Lord and Master required it at our hands.

With the late James Tancock and the late John Russell, John Peak came with the exodus from the old sanctuary, and threw himself heartily into the new undertaking. To him to-day all that appertains to High Street Church is of genuine concern.—(R. E. C.)

Rev. PHILIP HENRY BRYANT.

MR. Bryant was born in the parish of Cadeleigh, near Tiverton, on May 8th, 1871. When quite a lad he attended a mission in the Temple Wesleyan Church, and there surrendered himself to Christ. The chief factors in his decision were the teaching and influence of an old Sunday school superintendent and his wife, and the prayers and quiet influence of his father and mother. Removing to Clayhanger, in the Tiverton Circuit, he became a

worker in the Sunday school recently formed, and also gave considerable attention to temperance work. At the age of nineteen he became a local preacher, and in 1895 he entered the itinerant ministry, after spending a year at Shebbear College.



He has laboured in the Weare, St. Columb, Falmouth, and Northlew Circuits, and is now in his fourth year at Taunton.

Mr. Bryant married Miss Costin, who, a few years' since, was one of the Connexion's successful evangelists.

Miss BESSIE BULL.

I have but few biographical data for this sketch, but at the Conference of 1902 Miss Bull, who had a very hearty recommendation from the Southampton Quarterly Meeting, was accepted for China, and departed from England



in company with Dr. and Mrs. Savin, Mr. and Mrs. Tremberth, and Mr. H. Parsons. They arrived in Yunnan early in April of the following year, and were given a very cordial welcome. At the time of writing, Miss Bull was labouring at Chao Tong, with Dr. Savin. She is deeply interested in her work, as also are her parents.



REV. ALFRED EVANS.

Rev. ALFRED EVANS.

ENTERING the ministry in 1903, after labouring in the St. Columb Circuit Mr. Evans offered himself to the Missionary Committee for work in China, but the Conference of 1904 deferred its decision for a few months for the purpose of considering ways and means. At the Conference of 1905, at Exeter, Mr. Evans was accepted, and publicly dedicated to the work. He gave emphatic testimony to the clearness of his call, and made the impression that "no one has gone to China in whom his brethren have had more absolute confidence." He sailed with Mr. and Mrs. Hicks and Dr. Grandin, and at present is labouring with Mr. Dymond at Tong Chuan.

Miss ETHEL SQUIRE, B.A.

IT is to me a source of regret that, owing to the absence of the necessary biographical data, I am unable to write a satisfactory sketch of one who, the circumstances considered, has had such a distinguished career. For distinguished it has been, when one considers the limitations and disadvantages which Miss Squire experienced.

The daughter of Rev. Richard Squire, Miss Ethel Squire, in company with her sister, succeeded in winning the B.A. degree of London University—a distinction which, under the circumstances, indicates the possession of moral and intellectual

qualities somewhat limited in their distribution among members of her own sex and in her station of life. The accomplishment was the result of hard, persevering, plodding toil. Soon after the degree was won Miss Squire secured a position as teacher in a London school, and in this sphere she laboured for some time. There the claims of China impressed themselves upon her, and she eventually offered herself to the Missionary Society. She was accepted by the Conference of 1903 at Newport, and for several subsequent weeks attended meetings in various parts of the Connexion, pleading the claims of China and relating the story of her call.



She reached China in safety, and quickly became acquainted with the language. Writing of her in his annual report, the Secretary states that "the diary of her travels reveals the true missionary interest and passion, and her qualities of both mind and heart will be of great advantage to the work to which she has consecrated her life."

Miss LILIAN GRANDIN, L.R.C.P. & S.E.

AT the Conference of 1905, at Exeter, there were several memorable gatherings, at which profound and permanent impressions were made; but the agreement is general that none was more memorable, and none

produced deeper impressions, than that at which Miss Lilian Grandin and Mr. Evans were dedicated for work in China. The story of her "call," related by Miss Grandin in quiet but affecting tones, moved the vast audience to the depths, and few, if any, eyes remained undimmed as she, at the termination of her address, repeated her fixed and determined purpose — "I would now dedicate



myself for work in China; it is not easy, but I go in God's name."

The daughter of Mr. F. P. Grandin (of Jersey), she bears a name honoured alike in the Sunny Isle and throughout the Connexion. Her decision to enter the foreign field was not the result of momentary impulses, generated at intervals, but of quiet thought and prolonged reflection. Encircled and

penetrated with the missionary spirit from her childhood, and having for long as her hero Mr. Chalmers, it was almost inevitable she should turn her attention to the lands where heathen darkness reigns. The training for her work as a medical missionary was received at Edinburgh, and covered a period of five years, the whole of the expense being borne by her father.

Almost immediately after Conference she began work in the Leysian Mission Dispensary, at Moorfields Ophthalmic Hospital, and the Evelina Hospital for Children. Between these institutions her time was employed for some months. In January a valedictory service was held at Great Union Road Chapel, at which the President (Rev. S. B. Lane) and Miss Grandin each gave an address ; and on Thursday, January 11th, Miss Grandin, in company with Mr. and Mrs. Hicks and Mr. Evans, left Southampton for China by the "Princess Alice." The party, after suffering serious mishaps on the river journey, reached their destination on May 22nd.

Inheriting in a large degree the quiet spirit of devotion of her parents, with her intellectual faculties trained and disciplined by years of hard study, Miss Grandin is pre-eminently fitted for the work to which she has consecrated her powers. As was stated at the Conference at Exeter, when being publicly set apart for the work, the consecration of her life to God for service in China is one of the most valuable gifts the China Mission has ever received ; and all will join in the prayer that her days may be many, and her life be fruitful in blessing, both to herself and to China's millions.

Mr. W. G. TORR, M.A., B.C.L., LL.D.
(AUSTRALIA).

DR. Torr was born at Tavistock, Devon, and was taken to South Australia when a child. He gave early evidence of courage, which once proved so much greater than his strength that he received severe castigation from a bigger lad, who became a Presbyterian minister. He was converted while young, and soon became secretary of one of the largest Sunday schools in the Colony. He made his first attempt at preaching in a shepherd's hut, now in ruins. Little did the few plain country folk then present dream of the brilliant future before the slim youth who addressed them. He received the groundwork of his enthusiasm for education under Mr. Cole, at Watervale Grammar School. After refreshing his wearied brain in Tasmania, he took charge of a small country school at Uloomoo, where the inspectors praised his faculty for teaching. When the Adelaide Training College was opened he became master of the practising school. While there he entered for the university examination, and at the matriculation was placed first in the class. He reached the highest position as a teacher in the education department, and for many years had charge of the large school at Moonta, where he succeeded well.

When asked to become Principal of Way College, founded to perpetuate the memory of the Rev. James Way, pioneer pastor of the Bible Christian Church in Australia, he put this question

to himself—"Can I glorify God most by taking the position with my present status, or by first taking British university degrees?" Believing he could best attain the object by the latter course, he resolved to pursue it at his own cost, which



meant thousands of pounds. In 1886 he came to England, and matriculated at Oxford. The following degrees were won—B.A. of St. John's College, Oxford, and of Downing College, Cambridge; and B.A. and L.L.B. of Trinity College,

Dublin. He took the Oxford B.A. with honours. He passed the final examination for the Law Tripos at Cambridge, the B.C.L. at Oxford, with honours, and the LL.D. at Dublin. He was also admitted Barrister-at-Law of the Honorable Court of the Inner Temple, London, and took honours in theology. No wonder one of his professors pronounced him the most "degreedy" man he ever met.

Mr. T. Ruddle, B.A., headmaster of Shebbear College, said—"I have very seldom, if ever, met with a gentleman who seems to me to possess in a higher degree the essential qualifications of a successful teacher. He has great enthusiasm, tempered with practical good sense; intense love for whatever is true and beautiful; keen appreciation of modern progress, and yet a deep reverence for whatever is noble and wise and good in the past; and a deep religious earnestness, that will make him a teacher of the type of which Dr. Arnold was the most illustrious example. There is about him a genial humour and frankness of manner that will make his pupils feel at their ease, while there is a certain 'hiding of his power' that will command a deep respect."

After travelling through France, Switzerland, Italy, and America, he reached Adelaide in September, 1891, on the day that the Jubilee of Shebbear College was marked by the gift from Chief Justice Way of Lake Farm, the cradle of the Bible Christian Denomination. Letters, telegrams, and verbal messages of congratulation came from all parts of South Australia. After thrilling audiences, from Dan to Beersheba, with sermons

and lectures, Dr. Torr settled down to his work at Way College. The college succeeded at once ; it continued to prosper, and was the only college ever founded by Minor Methodism in Australasia. When Methodist union took place, the impression grew that it was anomalous to have two Boys' Methodist Colleges in Adelaide, and no girls' college there. At length it was decided for Way College to be merged in Prince Alfred College, and for the Way College premises to be occupied by the Ladies' College, recently opened in a rented building. The following facts were stated by the Right Hon. Sir Samuel Way, Bart., Chief Justice and Lieutenant-Governor of South Australia, when opening the Methodist Ladies' College in its new home :—Dr. Torr was the first to introduce manual training into the secondary school as part of its curriculum. During the eleven years in which Way College was at work, 1,100 boys went through it ; 200 passed the university public examinations ; 22 graduated at the university, some with unsurpassed distinction ; 21 students became honoured ministers of the Gospel ; and the boys never did better than at the last public examinations. The premises, with plant and interest, cost £19,000. The gifts, &c., totalled £7,700, the profits £5,300, making £13,000 ; and thus the premises, with all the sacred and inspiring associations which clustered around them, were conveyed to the committee of the Ladies' College with a liability of less than one-third of their cost.

From the beginning of his Christian service Dr. Torr did the work of an evangelist, and won many to Christ. While at British universities he

continued the work with good results. Throughout his eleven years at Way College the spirit of evangelism pervaded the institution, hundreds of boys evinced religious decision, and many of them became noble Christian workers. After Way College closed he spent a month in Fiji, where some of the greatest triumphs of Methodism among the heathen were won. On his return, he did most effective service as foreign missionary deputation in South and West Australia, and held many successful evangelistic missions. In 1905 he spent many months as an evangelist in New Zealand, where the churches were quickened, and great numbers were led to the Saviour. The following year he laboured in a similar way in Queensland, where like results were realised. In both countries Dr. Torr rendered admirable service; and in each ministers and other leaders of various churches heartily co-operated with him, and thus Christian unity was promoted. It is hoped he will be able to carry out his intention to devote some time to evangelistic work in England, and that many of the greatest triumphs of his devoted life will be secured here.—(W. F. J.)



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